

Two Sermons:  
**THE FORMER**  
DELIVERED AT PAVLS  
CROSSE THE FOVRE AND  
twentieth of March, 1615. being the anni-  
uerſarie commemoration of the Kings moſt  
happy ſucceſſion in the Crowne of  
ENGLAND.

**THE LATTER AT THE**  
SPITTLE ON MONDAY  
in Eaſter weeke, 1613.

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By IOHN WHITE D.D.

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PROV. 24. 21.

*My ſonne, feare thou God and the King, and meddle  
not with them that are giuen to change.*

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THE FORMER

DELIVERED AT 12 P.M.

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TO THE RIGHT  
VERTVOVS AND NOBLE  
LADY, THE LADY CROFTS,  
wife to my worthy Patron, Sir John Crofts of  
SAXHAM: all comfort in the mercies  
and grace of GOD.



**C**ood Madam, I send you what I preached, not long since, in a solemne and deuout audience, vpon speciall occasion. For such is either the curiositie or religion of Hearers, that sometime they will haue vs preach in print. He that could doe it well, in one sense, were a man fit for this age; though in my sense, it is fitter for many than for my selfe: who knowing mine owne imperflections, and the different operation of a mouing voice and breathlesse letters, am therefore naturally timorous of publike censures; and had kept my lines within doores, if either importunitie had not inticed them abroad, or I had not feared their stealing out at a backe doore. Now, as they are, I commend them to your Ladiship, it hauing beene, time out of minde, a courtesie allowed the Presse, to take vp the Passe where it best affects. When I liued farre remote, Sir Iohn Crofts, your husband, my worthy and louing Patron, hauing neuer seene me, sent and called me to the place I haue: since which time it hath pleased both Him and your selfe, and your Noble children, and my Honorable LADIE CHEANY (with whom you liued in the straitest band of loue, vntill God, by a blessed death, in her ripe age, tooke her to his mercie) so much to fauour me, that thereby I haue beene the better both encouraged and enabled to my studies, which were falling to the ground for want of meanes.

## The Epistle Dedicatorie.

And if that were not, yet what I haue seene since, in the course of your life, and the order of your familie, were enough to binde all good minds, that honour Vertue, vnto you; whose zeale to Religion, and loue to Learning, and continuall exercise therein both by reading and practise, ioyned with such promptnesse of memory and modestie in speaking, giues you interest in all either Learned, or Godly, and makes you worthy of more than my poore words can attribute. Saint Ierome commends a Ladie because she made her daughters and gentlewomen that were about her daily to reade and learne somewhat out of the Scripture: a kinde of commendation now worne out of fashon, like a sute of apparell of the old make: yet your Ladiship hath not refused it; that he who hath seene your children and attendants about you, priuate, at worke, hath doubted which were the worke; the reading of some, while others were working, or the working of others while some were reading. Which parts men obseruing in persons of your ranke, haue taken libertie, without all feare, and freely to speake thereof; and the wisest that haue beene, such as Ignatius, Chrysostome, Ierome, Basil, Nazianzen, Saint Paul himselfe, and the holy Euangelists, haue mentioned them, and more than mentioned them, left vs those memorials of them that the Church of God could not haue spared: as may be seene by their affectionate writing of, and to, the Maries, Lydia, Lois, Eunice, Cassobolites, Olympias, Lata, Demetrias, Paula, Eustochium, Celantia, Saluina, and diuers more; whose vertues therein mentioned are a great part of that which hath taught and giuen example to noble women in all ages since. For coniugal loue, motherly pietie, matronly grauitie, wisdom, bountie, humilitie, hospitalitie, vertue, shall be both registred, and commended, and imitated, and honored, when the contrary shall be contemned in the greatest, and, now and then, sent downe to the graue with a peale of satyres. Goe forward then and maintaine what God hath giuen you; and as these things are yours in an eminent manner, so hold them fast and value them about your husbands state, or your patronage: much more about glittering apparell and worldly pleasures, and those vanities and excesses wherewith so many please themselves and no body else. And as here they yeeld you honour and respect, so in Death (which determines all our actions, and laies the pleasures of sinne vpon Gods cold earth) you shall taste the benefit thereof: for the delights of the flesh, and the pride of life, will poison the graue; but the feare of God shall be recompenced with Honor, and Peace, and Eternall life: which things are daily beghit vnto you, your godly husband, and vertuous children, in his praiers to God,

By him that is at your Ladiships seruice,

JOHN WHITE.





# A SERMON PREACHED AT PAVLS CROSSE VPON

the foure and twentieth of March, 1615. being  
the anniuersarie commemoration of the  
Kings most happy successe in the Crowne  
of ENGLAND.

## I T I M. 2. 1.

*I exhort therefore, that first of all, supplications, praier, intercession, and giuing of thanks, bee made for all men: for Kings, and for all that are in authority: that we may leade a quiet and peaceable life in all godlineffe, and honestie.*



AND is it true, that all these things are so indeed as they seeme vnto vs? are wee not deceiued? doe wee certainly see one another indeed, that we dreame not of that which is but a fancie and beguiles vs? are we out of our beds, waking, and mouing, and truly vnderstanding what befallles vs? is it day-light? are our eies open? is not sleepe still vpon vs, or waking dreames, presenting vs with imaginations? are they not shadowes that are about vs? Is it credible that a sinfull Nation, so ill deseruing at the hands of God; so watcht by enemies in our bosome, the most cruell and mercilesse that euer were; and threatned by him and his that thinke they haue power to shut vp heauen, and restraime the influence of euery creature; that waited for nothing, as this day, but confusion and euery mischief to fall vpon vs that their wrath could procure; is it, I say, possible that a people in such danger of shipwracke, in good earnest without dreaming, should, notwithstanding,

Ios 10. 24.

standing, live and breathe the same life we did, enjoy the same mercies of our God the same security, the same peace, both of State and Church; and they lie at our feet like the five Kings of Canaan, that meant to have devoured vs? and this day, which they prophesied should have beene the dismallst that euer rose vpon the kingdome, assemble all together in ioy and triumph, men, women and little children, to celebrate our peace; ringing and singing, and reioicing before the Lord our maker?

2 Reg. 6. 25.

\* Answer to the libell of Engl. iust.  
pag. 176. & 185.

Parsons, the Iesuite, a man well knowne to our State, and by his owne, thought a great Statesman himselfe, and wise (but he was a cab of dung, an Asses head sold to the Pope for 80. silverlings, and his friends rose vp in a misty morning when a sheepe seemed to them as big as an oxe) in the late Queenes daies, publisht in print, that \* By the uncertainty of the next heire, our Countrey was in the most dreadfull and desperate case, in the greatest miserie and most dangerous termes, that euer it was since or before the Conquest: and in farre worse than any Countrey of Christendome; by the certainty of most bloody, ciuill, and forraine warres: all our wealth and felicity whatsoever depending vpon a few uncertaine daies of Queene Elizabeths life; and such as hoped otherwise he calles, common persons, and thristlesse yonkers. And this was the generall cry and expectation of them all: that what we now see to the contrarie, through Gods infinite mercy, against their conspiracies, may seeme a dreame; and our meeting this day, to celebrate this mercy, may seeme a fancy or delusion of our senses. And indeed for men to bee thus mistaken in their sleepe it is ordinary. For, *Esay 29. 8. A hungry man dreames, and behold he eateth; a thirsty man dreames, and loe, he is drinking: and yet when they wake their soule is empty.* For such is the nature of dreaming: (*uigilans ne dicit, & somnians in- uigilans dicitur*) it is full of deceit, and will set vs a playing with monsters.

Chrysost.

Psal. 118. 24.

But that which we are about is neither dreame nor delusion, nor are you asleepe, but waking, and you really enjoy vnder your hands all that you thinke on; and see a wonder beyond any euer dreamt of: and it is day, euen cleare day-light, one of the lightsomest that euer shined on our Nation; the Sunne is vp, and hath shewed vs the vnspeakable mercies of our God. *This is the day which the Lord hath made, wee will reioyce and be glad therein.* And long may this day endure; likethe day of *Iosuah* when the Sunne stood still in *Gibeon*, and the Moone in the valley of *Aialon*: Let the tender mercies of God euermore enlighten it with the day-spring from aboute: let eternitie embrace it and claspe it round about, that it may bee ioined with the daies of heauen, and measured together with eternitie: let clouds, nor mists, nor stormes, nor tempest, nor the smoke of the bottomlesse pit, euer ouershadow it; nor the darke night tread vpon it: let it shew the paths of righteousness, and the waies of God to all people: in the light thereof let vs see long peace, and the continuance of true religion, the amendment of our liues, and the downefall of Antichrist. Write this day, as *Ignatius* saith of another day; *the Lady and mistresse of all other daies*: the blessed day which the Lord hath made, therein to shew the riches of his mercies to the vnworthiest nation that euer was; God grant we may be able to reioice *Conscientia non lasciuia: non lasciuiously but righteously; ut celebrem Deo ac splendulum solemnitatem agamus*: that we may make our solemnity such as the goodnesse and greatnesse of God requires.

a Ep. ad Magnif.

b Tertul. apol.  
c Euthym. in  
Psal. 117.

To which purpose the words of my text doe fully instruct vs. They are an admonition touching the matter of praier, wherein the Apostle requires that, without limitation, we pray and giue thanks for all men: but namely for Kings and publike Magistrates, and such as are eminent in the State, that the Gospell may be propagated, peace, vertue and iustice, may be maintained. For, *Prou. 29. When good men are in authority, the people shall reioice; but when the wicked beare rule, the land mournes*: And *Esay 49. Kings shall be thy nourishers, and Queenes thy nurses*; when God will put his Church into the hands of the Magistrate as it were to nurse, let thanks bee rendred to him for his ordinance, and supplication, and praiers, and intercession be made for their continuance in well doing; that the State vnder them may be in peace, and be governed iustly and religiously. Hee complaines immediatly before, of some that, lately by their apostacie from their religion, had hindred the Gospell, and indammaged the Church: had there beene a Christian zealous Emperour, a *Constantine*, a *Theodosius*,

a *Ioninian*, a *John Frederike*, this either had not fallen out, or had not done to much hurt; now, in this want, all that could be done was to excommunicate; which being too little for the removing of so great a mischief, he *exhorts* and *requires*, that *principally above all things* a care be had in the Church, that *praier* and *thanksgiving* be made for all men, that no man fall from *faith* and a *good conscience*: and namely for *Kings* and *Magistrates*, that such as fall being suppressed by the secular power, the *peace* and *quietnesse*, the *piety* and *honesty*, of Church and State may be preserved. This is the sense and connexion of the text.

4 Wherein our Apostle affirms three things. First, the exercise that he would have used. Secondly, the matter of this exercise. Thirdly, the end why wee should thus exercise. The exercise is *praier*. The matter of this praier, for all men, and namely for *Kings* and *Magistrates*. The end why, *that wee may leade a quiet and calme life, in godlinesse and honestie*. In handling whereof you will soone perceiue me to omit many points that are incident: but I must attend vpon the time, and will aime onely at the occasion.

5 First, the exercise commended is *praier* and *thanksgiving*. For, 2 Cor. 10. 4. *the weapons of our warfare are not carnall but mighty*: where Saint Chrysostome notes vpon that place, *not our wealth, or power, or flattering of our selues can saue vs, but the power of God*. This duty is expressed in foure termes: *supplication*, *praier*, *intercession*, *thanksgiving*. The streame of Doctors, and expositors, old and new, commonly distinguish these as foure seuerall kindes of praier, albeit they scarce agree in defining them. The most receiued distinction is, that *supplications* are for the pardon of our sinnes. *Praiers*, the vow and promise, that wee make to God, touching the amendment of our life. *Intercession* when we pray for others. *Thanksgiving*, when we praise his Name, for the graces he bestowes vpon vs. Others, who seeme to come neerer the point, expound them thus: when we pray God to turne away euill, this is *supplication*: when to giue vs the good wee need, this is *praier*: when wee simply craue any thing whatsoever, this is *intercession*: when wee blesse God for his mercies, this is *thanksgiving*. For my owne part, I thinke it more probable and easier to defend, that the Apostle intends no such diuision, in regard of the matter of Praier; but onely to commend the same thing in diuers words, according to the custome of the Scripture; for howsoever *praier* and *thanksgiving* may be distinguished; yet the rest either cannot by reason they doe all of them essentially include each other; or are not, in this place, by reason the definitions assigned will not so aptly suite with the Text. I will therefore follow *Hilary*, who applies them to the seuerall motions of the mind wherewith we ought to pray: for in all praier it is necessary that the mind be lift vp to God by charitie, humilitie, and faith: our *charitie* desires the good of others as well as our owne; our *humilitie* praies with all submission to God, and acknowledges what we receiue of his mercie: our *faith* makes vs flie to God alone, and in his goodnesse to repose our confidence. According to which exposition, this distinction of words is not founded on the matter of praier, so much as on the seuerall *habits* and *motions* of the minde whence true praier proceedeth, and wherewith it is informed. For euery morall action is specified by the intention of the doer: and therefore the intentions or motions of the mind being diuers, the same praier hath also diuers appellations.

6 Which things thus expounded, wee may perceiue what the thing is that is most effectuell and auailable to the prosperity of a kingdome; that *Kings* and *Rulers* may succeed and hold out, to the comfort and happinesse of their people, our Apostle bidding make *praier* and *supplication*, and *giue thanks* for these things. Not that policie, or strength, and counsell may be neglected, for that were tempting of God, and condemning the meanes which he hath appointed; but because it is God alone that giues motion to these things, and the influx of his providence makes them effectuell: By him *Kings* reigne, and *Princes* rule, and all the *Nobles* and *Iudges* of the earth, saith *Salomon*, *Prou. 8.* and *Iob 12.* He leades *Counsellors* away spoiled, and makes the *Iudges* fooles: he looseth the collar of *Kings*, and girderth their loines with a girdle: hee powreth contempt vpon *Princes*, and weakeneth the strength of the mighty. If his helpe and mercy be

\* In Psal. 140.



Pachymer.

Lib. 1. ep. 7.

a Exod. 17.

b 2 Chron. 10.

c De obit. Theod.

d Iust. apol. 2.

e Psal. 33. 87.

f Iac. 4. 3.

be wanting, the sinewes of a State will shrink, and the wisdom of the wise will be infatuated; policy will be no better than lunacy, glory will turne into miserie, and armies of men will but helpe to make the fall heauier. *תוּ שֶׁמִּדְּבַר הַיָּדֵי אֲנִימָהֶם וְיָדָהֶם עֲשִׂיָּהוּ*. For what God will haue come to passe will out-work all humane consideration; and then, as Nazianzen speaketh, *Tandem submergetur nauis qua multos ad portum feliciter appulit: Hope which useth to bring the most miserable to the shore, it selfe shall sinke and perish*. Thus the mightiest States haue beene dissolued, and all worldly power, when God abandons it, falles to the ground. That, as Sidonius speaketh, the most potent and politicke man that liues, may lie, *veluti vomitu Fortuna nauseantem expulsum*: as if Fortune from her loathing stomacke had vomited him vp, and spit him vpon the ground: to preuent which danger, and to saue from enemies, the praiers and religion of the subiect haue alwaies beene the best meanes. When Amalek fought against Israel, Moses, by his praier, assured the victory. When Isaphat was in danger, he praied to God with his people: *We know not what to doe, but our eyes are vpon thee*. And this remedy hath neuer failed the people that haue vsed it. Saint Ambrose reports of Theodosius, that in a fought field against the Tyrant Eugenius, when hee had almost lost the day, alighting from his horse, and stepping before his armie, in the face of the enemy, he onely kneeled downe and cried to God, *Vbi est Deus Theodosij*, Where is Theodosius his God? and wonne the day. When Marcus Aurelius, in the field against 970000. enemies, was in distresse for want of water, the praiers of the Christians releued him: *cum ipsa oratione affuit Deus*, saith Iustin Martyr, so soone as they had praied God was with them; and he receiued the praiers of the Church as a garrison into his Empire. The Macabees had their name of this, that in their colours, when they went into the field, they had fise letters, מִי־כָחֵם, euery letter signifying a word, *Mischa Elobim be Israel: Who is like to God in Israel*: all their confidence was in God, on whom they called and depended. This is so well knowne and ratified by experience, that I neuer read of any State, Christian or Gentile, but they haue acknowledged it. That not the Church alone, but infidels in their idolatry, and heretickes in their schisme, haue had recourse thereto. What more solemne with the ancient Greekes, Romanes, Carthaginians, or the Turkes and Barbarians at this day, than to enioine praier and religious seruice to their idols, for the securitie of their State? The onely error among Christians, being, either the performing of this exercise without cleansing their life, or the forgetting or neglecting thereof, or the casting it behinde strength and policy, which ought to follow it. Your Bishops and Preachers honour and affect the outward policy of the State as much as any in the kingdom doe, and take as much comfort in the strength of our Nation, the wealth of the subiect, the vigilancie and circumspection of the Councillor, the courage and skill of the martiall man, and will be as sorry to see them decay: yet will wee neuer cease to cry in your eares, *A horse is but a vaine thing to saue*. The SPANISH ARMADA, and POUVERTY-TREASON, and ALL THE TREASONS that haue beene plotted beside, haue taught vs, that not the policy or counsell, or strength of our Nation, but the mercie of God, the infinite, tender, sauing mercie of our God, hearing the praier of his people, was it that rescued, when strength lay asleepe on Dalilabs knees, and policy was blinde, and all humane wit foresaw no danger: the which may teach vs for ever not to boast too loud of Great Britains strength, but to remember PRAYER, and by maintaining RELIGION, and leading the subiect forward to DEVOTION, and by suppressing that which hath poisoned the praiers of thousands among vs, to procure that God euery where, by *lifting vp pure hands*, be called vpon, and blessed for his mercifull providence ouer the State.

7 And wee must not onely be mindfull of the duty, but carefull also that wee discharge it well; by reason that as true praier rightly informed will preferue, so that which is otherwise will doe no good: therefore, as Saint Chrysostome saith, *Not only the flowers, whereof the garland is made, must be fresh and lonely, but the bands also of him that makes the garland must be cleane*. For Saint James saith, *You aske and receiue not, because you aske not as you should*. We must ioyne three things with praier, if wee will



will be heard. First, *the hands lift up must bee pure*, that we liue not in sinne. *Esay 1.* When yee multiplie your prayers I will not heare you, for your hands are full of bloud, in which case, *8* saith *Philo*, *ἁγία ὁμοιωσις, ἁγία ἀντιπροσώπων, ἁγία ἰσχυρία*: Sacrifice is abominable, seruice unholy, and praier ominous: For *h* he that turnes his eare from hearing and obeying the word, *euen* his praier shall be abominable. Next, we must perseuere without wearinesse, praying daily, and waiting patiently, if any thing be amill, and daily giuing thanks. So the Scripture teacheth: *1* Continue in praier; and watch thereunto. For the State hath her daily charge, and daily enemies, and daily dangers: as a ship by sea in a long voiage; where perseuerance, euery man in his charge, is it that makes a prosperous iourney. Thirdly, the minde must be lift up to God by the purity and the deuotion thereof: there must be faith and confidence, that God will heare vs; reuerence of his Name, meekenesse of spirit, loue to one another; and, as our Apostle saith in the eighth verse, *both hands without wrath or doubting*. And in the point of Thankgiuing, there must not onely be in the vnderstanding an apprehension of the mercies of God receiued, but in the will such a spirituall ioy therein, and loue to God therefore, that the minde thereby be reuoked from reioicing in any thing else, but onely in God that saues vs. This is the praier that pierceth heauen: *Præuolat montes & nubes, penetrat celum, & implet mundum, ecce quousque uolat vox clamantis anima*: It flies higher than mountaines or the clouds: it filleth the world and pierceth heauen, when the soule cries to God with an earnest voice. When *Arius* infested the Church, the saying was, that *Athanasius* resisted him with his learning, but *Alexander* the deuour Bishop vanquishd him with his prayers. *Socrates* telleth that when a terrible fire in Constantinople, fastened on a great part of the citie, and tooke hold of the Church, the Bishop thereof went to the Altar, and falling downe vpon his knees, would not rise from thence till the fire, blazing in the windowes, and flashing at euery doore to come in, was vanquishd, and the Church preserved: with the floods of his deuotion, he slaked the fury of the threatening element. The same shall be the force of our prayers for his Maiestie and the State, if we be faithfull therein: heresie may rage, treason conspire, and enemies cast fire-brands; but we will trust in him that neuer forsaketh such as call vpon his Name.

*8* The next thing mentioned in the text, is the matter of our prayers, containing the Persons and the thing to be praied for: touching the Persons, he enioines that wee pray, first, generally, for *all men*: and then particularly, for *Kings and all in authority*. First, for *all men*, the reason whereof is yeilded, verse the fourth, because God wills that *all men bee saued, and come to the knowledge of the truth*: and *Christ* is the Redeemer, in some true manner or other, *gaue himselfe a ransom for all*. Our deuotion must attend Gods will, that what he willes we pray for, that so his will may bee done in earth as it is in heauen. There were no difficulty in this point if by *ALL MEN*, no more were meant than *All* the elect, or *All* that professe Christ, and are true members of the Church. For in these the mercy of God, and the effect of our prayers infallibly and apparantly shew themselves: for *Rom. 8.* Whom he predestinated, whom he calls; and whom he calls, those he iustifies; and whom he iustifies, whom he also glorifies. But when we see with our eyes innumerable companies, and whole nations, to be Barbarians, Infidels, Iewes, Idolaters, Hereticks, Atheists, Profane, Excommunicate, Enemies; & when we certainly know by the Scripture, & without controuersie beleue, no small part of mankind, in Gods decree and eternal purpose, to stand reprobate and reiectd from saluation, and all the effects of election, (whether in the masse of sin or not, and whether vpon the foresight of their vnbeleefe or otherwise, all is one to the point of this difficultie: ) when, I say, it is of all hands yeilded that there be so many reprobates, denied the grace of election, and from all eternitie, prepared, or *finished*, as the Scripture speaketh, to destruction (for what God executes in time he willes in eternitie, ) what shall wee say to Praier and Thankgiuing for these? or what benefite can either they or wee receiue thereby? Marke my answer. Touching the former the case is not difficult, such being the extent of the grace of God, that there is *no respect of person with him*; but either Iew or Gentile, or Barbarian, or Scythian, or Idolater, or Hereticke, may reape the

*2* Vit Mos. lib. 3:

*h* Pro. 28. 9.

*1* Col. 4. 2.

*2* Rom. 9. 23. *finished*, made up, finished.

*1* Ad. 10. 34.

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<sup>1</sup> Mat. 5. 45.

the benefit of our praier, if it bee no more but the outward comforts of this life; which God by his owne example, <sup>1</sup>making the Sunne to shine vpon the iust and vniust, will haue vs vow and wish them. And abstracting from reprobation, which is hid from vs, and considering no more in them but what we can infallibly see, God can or may also giue the meanes, that they may bee called to the truth and be saued. For so wee see the riches of Gods mercie to extend it selfe to the sinfulllest and wofullest persons that euer were. Gentiles in some ages haue beene conuerted, Idolaters, Atheists, Hereticks in all ages haue beene reclaimed and ioined to the Church; and if they be not, yet we to whom God hath not imparted his secret purposes, see nothing in them but we may desire it: Nay the more miserie and infidelitie we see them drowned in, the more doth Christian pietie binde vs to pitie their state, and desire their conuersion. There-

<sup>m</sup> Liturg. Iacob. & aliorum.

<sup>n</sup> Ep. ad Episc. Gall.

<sup>n</sup> Not that, as wee pray for all men, so God will saue all men; but that as we pray for All, so we beleene it to bee his will we pray for all, and that God in all estates of men will saue whom he pleaseth.

fore<sup>m</sup> in the ancient Liturgies of the Church we often reade, *ὑμῶν πάντων σωτηρίαν*; Lord remember and haue mercy vpon All men: And Celestin, a godly Bishop of the ancient Church: <sup>n</sup> *Apud diuinam clementiam, sanctorum sedium presides humani generis agunt causam; ut legem credendi lex statuat supplicandi*: The Bishops of the Church, saith he, commend to God the cause of all mankind, and <sup>\*</sup> by their praier shew what wee are to beleene. They intreat God to giue Infidels faith, Idolaters truth, Iewes light, Hereticks repentance, Schismatickes humilitie. But touching the reprobate there is more to be added. For albeit no man pray God to saue them whom he, in his secret counsell, knowes to be reprobate, that is to say, to change or abrogate his eternall decree: yet foure things are certaine touching them, which I will lay downe in so many conclusions. First, *We pray not God to SAUE those whom we beleene he hath reprobated from all eternitie*: the reason is, for no man praies for that which God hath made no promise to grant, as there is no promise that he will saue him or those whom he hath reiected from election, but the contrary; an expresse reuelation that hee will condemne them. Secondly, *it is vnkowne to all men who in particular are reprobate*. For albeit a man may discern violent signes of reprobation in some, as in a Turke or a Jew; yet, speaking precisely, the reprobation of this or that man is a secret laid vp in Gods owne bosome, and hee that guesse at it may be deceived, in as much as Gods works of grace are secret, <sup>o</sup> that he who to day is a wilde olive, to morrow in an instant may be grafted in. Yea he that most strongly thinkes himselfe a reprobate, as *Spirs* of Padua did, may suddenly be preuented by the grace of God, and brought to his iustification, for any thing that we know. Thirdly, *the commandement of praier no where distinguisheth betweene elect and reprobate, but generally binds to pray for all men*. There is a distinction, and God that made it, knowes it; but we must doe our owne worke, and let God alone with his. For, *Secret things belong to the Lord thy God, but things which are reuealed, to vs, that we may doe the words of the Law*. And, to authorize vs to pray for any man, it is sufficient that, all things considered, it is morall possible he may be saued: which morall possibility may be had, rouching the saluation of any man aliue, if God, by reuelation, or some other certaine way, shew not the contrary. I call it morall possibility which, in our vnderstanding, may bee so, by reason there are many things which, for any thing we know, may fall out to effect it, albeit absolutely in Gods knowledge, it shall neuer be. *Metaphysicall possibility*, hauing no ingredience into our morall actions, is not enough to giue this warrant: and therefore how vehement soeuer the coniectures and likelihoods of any mans reprobation be, yet still we haue such things that overcome such coniectures, and make the possibility of his saluation morall to vs. First, the generall promises of the Gospell offered to all. Secondly, the efficacy of Gods grace when it comes. Thirdly, the possibility that it may come. Fourthly, the commandement to pray that it may come. Fifthly, the examples of diuers in desperate state, to whom it hath come. All which being put together and well considered, make it morall possible that hee may bee called; and overcome the most violent coniectures and presumptions to the contrary, in as much as when they are at the highest, yet they neuer exceed the latitude or dimensions of a coniecture. Fourthly, though in the sense of my first conclusion wee doe not pray that all men generally, including the reprobate, may be saued; nor can giue thanks for the saluation

<sup>p</sup> Rom. 11. 23.

Deut. 29.

tion of those whom God saues not; yet for the temporall good of reprobates and all, whether spirituall or concerning their outward state, we may both pray and giue thanks. The reason is, for God giues such temporall things to the reprobate, and for his Churches good, to glorifie his Name, magnifie his liberality, make them without excuse, and benefit his children: which being ends belonging to the sanctification of Gods Name in the wicked, we iustly pray for all that which may aduance them.

9 Touching praier for our enemies, there lies no question; our Saviour so expressly including it in the commandement touching praier, and by his owne blessed example and the example of his dearest seruants commending it to vs. *Rom. 12. 21. Be not overcome of euill, but overcome euill with good.* Philo, discoursing of Aarons Ephod which he put on when he went to pray, saith it was ἀντικείμενα ἑ μύμνηα τῷ ὄντι: *A representation of the whole world*: hauing in it all colours to represent all states of people whatsoever. And in very deed we erre more grossly in nothing than in bearing malice; and wiping mens names out of our praiers, as if our priuate affection were the calendar of euery mans saluation, when no man can rent himselfe from his brother, but first he must rent himselfe from Christ, who is the root whereon both he and his brother grow: as a branch on a tree, cannot separate it selfe from the rest of the branches, but first it must depart from the tree it selfe, wherupon both it & all the other branches grow. And therefore \* the Patriarke of Ierusalem was vnwise to quarrell with Epiphanius because he praied for him; for Epiphanius answered, *He would neuer be so out of charity with any man, that hee would set him at nought, whom God had made: P* And Saint Ambrose giues a good reason: *Quia singula orant pro omnibus, etiam omnes orant pro singulis: When euery man praies for all men, by this meanes all men pray for euery man.*

10 But the speciaall persons from whom particularly and namely we must pray, are Kings and all in authority: for Kings are Gods anointed: and as Tertullian speaks, *Homines à Deo secundi, & solo Deo minores: Next vnto God, and second to none but God.* The King, \* saith Chrysostome, hath no Peere vpon earth, but is κορυφή ἡ κεφαλὴ ἡ τῶν πάντων ἐν τῷ κόσμῳ: *the head and top of all men*: Our neighbours of Rome now say otherwise; that the Pope is the man: and Kings are but his officers, and vassals, to hold his stirrop, to beare his canopie, to hold him the bason and ewre when he washes, to be vsed or deposed at pleasure, as he shall see cause. This is that which the late Councell of Lateran in Rome called *Regale Pontificium Romanorum genus: The royall race of our Roman Bishops*. They call him that now is *Paulus Quintus, Vice-deus, Reipub. Christiana Monarcha, Pontificie omnipotentie assertor inuictissimus*. The vice-God and Monarch of the Christian world, and the inuincible defender of the Papall omnipotency. But let them alone; he is Antichrist for his labour, whom Saint Paul saies, wee shall know by this that hee will exalt himselfe, ἐν τῷ κόσμῳ καθιστάναι ἑαυτὸν ὡς Θεόν: *Beyond all Angustiey and them that are called Gods*; as Kings, by Gods owne mouth are. Saint Paul affirms that to be the highest power which beares the sword, *Rom. 12.* and therefore himselfe<sup>e</sup> appealed to it. Optatus, against the Donatists, \* saith, *Super Imperatorem non est nisi Deus, qui fecit Imperatorem, There is none above the King but God that made the King.* And with Kings must be ioined all that are in authority; Peeres, Iudges, Magistrates, Councillors of State, Captaines of warre: τῶν ἐν ἐξουσίᾳ. All that are eminent, or haue any stroke in the gouernment. For they also may doe good or hurt: for \* Ioseph, was the King of Ægypt right hand, and they cried in the streets Abrech, for he was Pater patrie, a tender father to his Country, and preserved it in time of extremity. Though Achitophel, and Shebnab, and Symmachus, and Stephen Gardiner, were not such. For though good Kings neuer so willingly, as the Sunne, yeeld their light and comfort to the Scare, yet bad persons about and vnder them, not louing the Gospell nor iustice, but aiming at their owne priuate ends, like clouds or malignant starres, may come betweene and hinder the influence. Besides, their example drawes like Adamant, and their integrity is so needfull, that vnder the best Princes that euer were, that part of the State hath alway droopt and withered that bad officers haue medled with. As on the contrary, the vertue of the inferiour Magistrate hath

\* Epiph. ep. ad Ioan. Hierosol.

p Lib. 1. de Cain & Abel. cap. 9.

\* Ad Scap. cap. 2.

\* Ad pop. Antioch. hom. 1.

\* A. 2. 5. 11. Lib. 5. conu. Pamen.

\* Gen. 41. 43.



\* 2 Reg. 12. 2.

hath oftentimes qualified the errors and distempers of violent tyrants: as we may perceiue in the government of *Iehoaſh* of Iuda, <sup>u</sup> of whom it is ſaid, that *He did that which was right in the ſight of the Lord all the daies wherein Iehoiadah the Prieſt inſtruded him.* This is the reaſon why the Church muſt pray for *Kings*, and all in authority vnder them.

\* Math. 4.

11 Learne here, that gouernment and eminency is of God, by his owne ordinance, for the benefit of mankind, and mainrenance of ciuill ſociety: elſe the Apoſtle would not haue tied vs to pray for them. Yea he ſaith expreſſly, *Rem. 13. 1. There is no power but of God, the powers that be are ordained of God;* therefore God giueth them his owne names and titles, and ſets them in a throne like himſelfe: And <sup>2</sup> the Deuill, making an offer to Chriſt, that he would giue him *All the kingdomes of the world,* promiſed more than he had either right or power to performe. But here we muſt diſtinguiſh. There are ſoure things in a King, and euery one that is in authority. Firſt, his *perſon*, wherein he partakes in the common nature of all othermen, and liues and dies like them. Secondly, his *power and royall dignity*. This is of God, whoſeuer hee be that hath it, whether a good Prince or a Tyrant; a *Nero* or a *Conſtantine*, one or other. Thirdly, his *comming to his power*. This alſo is of God, when it is by lawfull meanes, without vſurpation, elſe not. For he that ordaines the power, alloweth not the vſurpation of it. Fourthly, the *uſe of this power*, which being juſt, and godly, and right, is alſo of God: but the abuſe of it by tyrannie, or idolatry, or iniuſtice, for example, is not ſo; for God allowes no power to ouer-rule his owne Law. Our Anabaptiſts therefore, and ſuch as are enemies to Monarchie, and all Conſpirators, Aſſalines, Rebels, and turbulent perſons, are beaſts and enemies to Gods ordinance and to nature. For, ſaith *Philo*, *He that liues vnder a law, is a citizen of the world: the reaſon whereof he giues, τὸς ἀρχαῖς ἀντιβῖναι νόμῳ τῷ κοινῷ τῷ κόσμῳ: He rules his actions according to the rule of nature.* For albeit the Magiſtrate ſometimes ſtep into his place and vſe it vnlawfully, yet ſtill the place is of diuine ordinance, and the meanes to reforme what is amiſſe, is ſtill to pray for *Kings* and all in authority. And not onely the King himſelfe is of God, but all the eminency and diſtinction of authority that is vnder him, his Nobles, his Councillors, his Iudges, his Magiſtrates, his Officers, his Courts are all of God; to maintaine his State and royalty, and to manage the affaires of the Common wealch, which one man cannot doe: and it is but a ſauage and popular humour to backbite or deſpiſe this eminency in whomſoeuer. Thoſe rhymes, *When Adam delued and Eue ſpan, &c.* were likt to be made in *Wat Tylers* campe than any where elſe; and the praſtiſe of Libelling againſt Magiſtrates and gear perſons, at this day, that neither the liuing can walke, nor the dead ſleepe, cannot be juſtified. If any thing be amiſſe, there is cauſe rather of ſorrow than laughter, and it is fitter to pray, than to lay our heads together at a ſcurrilous Paſquill: which tending to nothing but the bringing of authority into contempt and diſgrace, the end may bee the overthrow of all at the laſt, when nothing is more dangerous in a State, than for Stateſmen to loſe their reputation: and the Stage and Poet, with iſts and Sarcys to deride ſinne, which by the Biſhops and Paſtors of the Church is grauely and ſeuerely to be reprobued. It is true indeed that among the Greekes, in *vetere Comedia* the perſons of men were taxed: but they were Barbarians, whom Chriſtians muſt not imitate; and the Magiſtrates thereby were diſgraced, and the rude people armed againſt them to the ruine of the beſt men, as we haue examples in *Socrates* and others, and therefore the beſt States put them all downe.

\* 2 Reg. 9. 22.

12 I come now to the laſt point of my Text: which is, the thing prayed for, or the end why we pray for Kings, *That we may leade a quiet and peaceable life in all godlineſſe and honeſty.* In which words he names the thing with the conditions thereof. The thing is *peace*, the conditions are *peace with godlineſſe*, *peace with honeſty* in the latitude: *All godlineſſe, all honeſty.* For peace without theſe things is no good or durable peace, but will deceiue the State that truſteth to it. *Is it peace?* ſaith *Iehoram*; but *Iehu* answered, *What peace ſo long as the whoredomes of Iezabel and her witch-crafts remaine?* We muſt therefore pray for *peace with godlineſſe and honeſty.* This peace hath



hath two degrees in the Text: the first is *quies*, *Publike quietnesse*, when the State is secured; neither warres, nor garboiles, nor faction, nor conspiracies, troubling it, *quies, quies mihi*, saith *Marinus*: *Quietnesse is the security of the State from feare*. The next is, *peace and tranquillity* of euery mans priuate state, when no storme beating the publike, he liues at rest in his priuate, and hath *Usus fructum communis pacis*, *The use and profit of the publike peace*. An image whereof we haue in the daies of *Solomon*: <sup>b</sup> *They dwelt confidently euery man vnder his vine, and vnder his figtree, from Dan to Beersebab*. The want whereof gaue occasion to a seruant of the Emperour *Adrians*, when he died, to write vpon his graue stones; *Here he lies that died an old man, and yet liued but seven yeeres*; because after he was out of his infancy, all the rest of his life was beaten with labour and vnquietnesse. The *godlinesse* mentioned is the true faith, and right seruice and worship of God by true religion, when the same is nourished in the State: as in the daies of those Kings that put downe the groues and altars built to *Baal*. *Honesty* supposeth euery vertue that maintaines ciuill societie, and gouernes the outward life of the subiect: the contrary whereof is riot, disorder, vnseemlinesse in manners. These are the things to be aimed at in gouernment: and for the obtaining whereof we must pray and giue thanks for *Kings* and all in authority.

13 Note first, that the best and principallest things that can betide any people, is, the maintenance of *true Religion* and *godlinesse*, and the preservation of *peace* and outward *honesty* in the State: the Apostle requiring that we pray for these things *first of all*; as that which all men must procure to the vtremost of their power: and which being obtained, God in this life, giues no greater blessing. Our nation therefore possessing these things in so ample manner, must confesse that God hath enriched it with his greatest mercies, and made it most happy, and giuen vnto it all that for the which he first ordained gouernment: of which point I shall say more in that which followeth.

14 Note againe, how the Magistrate, and others of eminency, must aduance these things and procure them. First in their owne persons, and by their owne example, themselves liuing grauely, religiously and honestly. For if the end of prayer be that this may be in the State, how much more are the Statesmen bound to aduance it in themselves? It is a thing that great men and well borne, may asily take notice of, this day, as any day in the yeere; that the vsing of their pleasures moderately and discreetly, and the composing of their manners and carriages, their studies and example, to the maintenance of *religion* and *honesty*, will be very gratefull, this day, and well accord with the prayers of the Church. There is a fault this way, I will touch it, but softly: Many gentlemen and eminent persons, specially of the younger sort, too much neglect that *godlinesse* and gouernment which, by their meanes, another day, when they are in *authority*, they should see maintained in others. Lightnesse of carriage, want of learning, ignorance in the lawes, customes and gouernment of the country, slacknesse, or possible, auersnesse in religion, abandoning themselves out to spending and sensuality; and for one particular, immoderate drinking; are euill dispositions to eminency, and will make them both vnable to maintain the publike good, and vnfit to gouerne others. *Not sine hos*, saith *Pliny*, *qui omnium libidinum serui, eos puniunt quos imitantur*? *Have you not seene those who being the seruants of euery sinne, yet punish that in others, which themselves imitate*? *Alendacia fallax Damnat, & in machos gladium distingis adulter*, was the complaint of *Prosper*: that is to say, when liars were to be censured by deceiuers, and adulterers to be punished by wantons. It was but a hard shift that a City in Spaine was glad to vse for the redressing of such a like matter. *Ladonicus Pines* makes the report. The young Nobles and gentlemen, diuers of them, were fallen from the grauity and honour of their ancestors: they followed prodigality and lightnesse; they were vnlearned in the lawes, and knew

little Art, or military discipline; every one had his mistress, and spent his time in courting her: bankets, reuels, dancing, amorousnesse, was their study. Great gallants they were, and that was all: which the ancient Magistrates observing, thought, What will become of the country which these must govern when we are dead? They dealt with the women, on whom they saw they depended; their daughters, the Ladies, all the young Gentlewomen; and shewing them the inconuenience, required their helpe, and gaue them instruction: which they following effectually, recovered the Gentlemen. They repelled from their fauour all that were fantastieall, sent them to their bookes; aduised them to Armes, grauity, sobriety, noblenesse: and fauouring none that were vaine, they wrought wonders, and secured the State; that these men proued as honourable and seruiceable in the same, as any of their ancestors that were before them. I told you this was but a hard shift, yet was it the best they had; and would we had Ladies and Gentlewomen to doe as much for vs, when Bishops and Preachers, and sage examples of our State cannot doe it.

15 Secondly, the Magistrates must maintaine ciuill *honesty* in others also that liue vnder them. For, *Rom. 13. such as doe euill are threatned, for the Magistrate beares not the sword in vaine, but is Gods minister to take vengeance on them.* I need not stand to proue that which no man denies: onely they which know they should doe it, either doe it negligently, or are outfaced that they dare not doe it. Who seeth not that whoredome, drinking, swearing, quarrelling, and roaring (pittie we should be inforced to name such things in this place) are so common, that scarce is there left in the streets, either *religion* or *honesty*, *godlinesse* or *civility*? But drinking is now so taken vp thorow the whole Kingdome, that the Germans, I heare, are like to lose their Charter. There was in Rome a street called *Vicus Sobrius*, *The Sober street*, because there was neuer an alehouse in it; which is hard to be said of any street in England. I heard my selfe, not long since, the principall Magistrate of this Citie, that then was, in an open speech to the Commons, make so pithy and feeling a speech touching the bleeding sinnes, and swelling sores, (so, as I remember, he called them of the Citie) and so tenderly exhort to amendment, that I well perceiued many things to be discouered that could not so easily be reformed. And yet the Magistrate must not be wearie for all that, when the prayers of the Church continually attend vpon him; and if, by all endeour possible, this one sinne of drinking could bee put downe, the publike *honesty* of our nation would the easilier be maintained. Now, all ouer the land, the Iustice of peace is milde, and the drunkard merry, which two, you know, will amend no sinne. I will tell you a story in *Athenens* of an Alehouse that came to be called, *The signe of the Gally*, vpon this occasion. The roaring-boies meeting at a house, dranke so long, that their braines being ouerwhelmed, they thought all that was about them to be sea, and the roome where they sate a Gally, so tossed with waues that they feared drowning; and therefore, as men in danger of shipwracke, they threw all things that came to hand out of the window into the street, pots, plate and furniture, to lighten the ship: which being taken vp and carried away by such as came by, the Magistrate next morning comes to punish them for the disorder: but they, hauing not yet slept out their drinke, answered him, that it was better to cast all into the sea, than the Gally, wherein they were, should be sunke, and so many braue Gentlemen be cast away; and while the Magistrate wondred at their drunken imagination, another, creeping from vnder the table where he had lien all the night, replied, thinking the Magistrates to haue beene gods of the sea; And I, O ye Tritons, for feare laid me downe vnder the hatches: Which distemper of theirs the officers perceiuing, went their way, and forgiving them, bade, Doe so no more: to whom they all gaue this thanks; If euer we escape this storme, and get safe to land, wee vow you statues, and will set vp your images in our country as to our Sauours. This story

is a patterne of the behaiour which our drunkards vse, and the manner how it is punishr abroad in the country; when they are presented, they answer for themselves some flegmaticke conceit of swimming in the sea; that relishes of the broth; and the Magistrate bids, Doe no more so: and so the drunkard In honour of the Iustice, makes his image for sauing him, and writes vpon it, Good ale neuer wanted a friend vpon the bench.

16 There is as much to be said of drinking healths, but I want time; nor greatly care I what any man can plead for it: one Saint *Ambrose* is more to me, and one discourse of his, *De potu ad equales calices*, Touching drinking healths, more moues me; than all the health maintainers in this Citie: whom I doe most earnestly intreat to reade ouer and ouer, the 13. and 17. Chapters of his booke, called *De Elia & Ieiunio*: where he shall not onely see the very image of our times; *Bibamus etiam pro salute Imperatoris*, Let vs drinke Health to the Emperour, but heare the holy Bishop so intueigh against it, that the grauity and bended browes of so great a Prelate were able to make the cup fall out of the greatest Barons hand in England. \* The Emperour *Aurelian* was ill troubled to finde out one *Bonofus* to quaffe with the German Ambassadour, who yet was derided for his labour, and commonly called, *Not a man, but a drunken pitcher filled with wine*. Our time affords store of these; whom no exercise can please without drinking, like the German mentioned by *Pontanus*, who hearing a solemn Tilting at the Court applauded by the company, cryed out, *O valeant ludi quibus nemo bibit*; Farewell the game where there is no drinking. Let all men remember their end, and the terrible account they shall, one day, make to him that hath said it: ° *Woe be to them that are strong to drinke, and giue their companions drinke that they may see their nakednesse*.

\* Auent.

° Est. 5. 22.  
Hab. 2. 15.

17 Let me insist vpon a word more that is in my text: *Godlinesse* of religion. Wherein no doubt, our Apostle desires Gods blessing vpon Kings for this cause principally, that the true faith of Christ may be maintained, and heresie suppressed. This is agreed vpon at all hands; that I need not spend time in prouing it. *Gal. 5. 12.* He wiseth they were cut off that trouble the Church: and *Irenaeus* reports the precisenesse of the Apostles and Christians of those times, to haue beene such; *Vt ne verbotenus communicarent alicui eorum qui adulterauerat veritatem*: That they would not so much as talke, or in words communicate with any that had violated the truth. For, him that is an *hereticke auoid*, faith our Apostle, *Tit. 3. 10.* Our countrey-men Romanized and Iesuited, haue filled the world with out-cries against our State, for suppressing them, and making lawes against their religion. What they say, and how they exclaime, and what they conspire about this matter, I cannot now stand to rehearse; but if their heresie and superstition bee not expelled, how shall your faith stand? What security shall *Sarah* and her sonne *Isaac* haue in the house, if *Hagar* and her brat be not bearen out of doores? I will play at short weapons with them, and come to the point. PAPISTRY CAN STAND NEITHER WITH PEACE NOR PIETY: THE STATE THEREFORE THAT VVOULD HAVE THESE THINGS, HAD IYST CAUSE TO SVPPRESSE IT. Touching our *Peace*, it hath not beene violated in our State these many yeeres, but by them: nor scarce in any State Christian, since *Charles* the great his time, but the Pope and his Ministers haue had a hand in it. \* It was the complaint of the noble *Fredericke* the second, *Reuera Imperialis auctoritas Papali semper impugnatur inuidia*: The Papall enmie hath alway blasted the authority of Kings. And I challenge all the Iesuities this day in England, let them giue an instance of any kingdome in the Christian world these 800. yeeres that hath not complained of the Pope intermedling, and crossing their peace. But I will shew them that a great part of the most grieuous tragedies that euer fell out in any kingdome, whether the combustion, or the ouerthrow of the State, or the murder of the king, haue beene contriued by them; and so long as there is

\* Per. de Vin. lib.  
1. cap. 31.



\* Nicoph. Gregor.

a booke to be sold in this Church-yard, or we can keepe our libraries from their purging, it will be iustified by due record. \* He was a great King that put one to death for but wearing his Crowne in his owne presence: hee was going in his Barge, and his Crowne falling into the water, the Barge-man swam after it, and onely put it on his head as he swam till he recovered the Barge: the King gaue him a talent for sauing it, but cut off his head for wearing it. Would God these men had done no more but reached at the Crowne to saue it, but we know they haue endeauoured to steale it: and if authority cut them not shorter, they will whensoever occasion serues, sinke and destroy it.

18 I will say nothing of their priuate turbulency, nor what good neighbours they are at home in the countrey where they rule the house that harbours them, and specially the good-wife or Lady thereof. I will onely touch their sawcinesse with the Crowne, that which our State droops and bleeds vnder. Who is such a stranger in our State, that he knowes not their refusall of an oath only for allegiance and ciuill obedience? their suing for dispensation, and their open contentations with his Maiesty and the State about it, the Pope with his Colledge and Consistory maintaining them? Saint *Austin* saies, *We distinguish betweene the eternall God, and the temporall Lord; yet wee obey the temporall Lord for his sake that is the eternall God.* And all Antiquity confessed (I vse the very words of *Chrysostome*, *Theodoret*, *Oecumenius*, and *Theophylact*) that were he an *Apostle*, a *Prophet*, an *Euangelist*, a *Bishop*, a *Priest*, a *Monke*: *Sine quisquis tandem fuerit, of what cloth soeuer his Coat bee made, the King is about him.* *Strabo* tels of a High Priest in Pontus, that wore a Crowne, whose subiects were called *Hieroduli*, whom he ruled with Kingly authority; but he was a Pagan, and still the King was his Lord. The Pope affects this preheminance, and would haue all the world to be his *Hieroduli*: he and his crew will be Pagans, Donatists, Anabaptists, what you will, so they bee no subiects.

\* Luc. 22. 25.

\* Christ told his Disciples, *Peter* and all, *The Kings of the Gentiles exercise Lordship ouer them, but it shall not be so among you:* The Pope and the Papists will exercise it, and turne the text, *Kings exercise Lordship ouer their subiects, and you shall exercise it ouer Kings, and not be subiect.* This point of subiection lies in their bones. \* There was sometime in Gaunt, as diuers of the Magistrates were sitting on a bench in the street, a Begger, who passing by craved their almes, and complained, that hee had a secret disease lying in his bones, and running all ouer his body, which hee might not for shame discover to them; they moued with pittie, gaue him each of them somewhat, and hee departed. One more curious than the rest, bad his man follow him, and learne, if he could, what that secret disease should be: who comming to him, and seeing nothing outwardly vpon him, but well to looke at; Forsooth, quoth the Begger, that which paines me you see not, I haue a disease lying in my bones, and all my parts, that I cannot worke; some call it *Sloth* and some *Idleness*. Our Iesuited Papists haue a disease that holds them much like this of the Begger; they cannot be subiect; to looke at outwardly you shall discern nothing, for they are close: but there creeps all ouer their body, through euery ioynt, and is seled in the marrow, a Lordly humor, that they cannot obey, nor vnderstand themselves to be the Kings subiects any longer than the Pope will haue them. Some Physicians extenuate the nature and danger of the disease, but the begger of Gaunt was not so bad, nor so hard to cure; and we see, when Physicians haue done the vttermoost, it turnes at last to treason and rebellion, that he which desires the Kings safety, must pray for stronger physicke than yet hath been giuen, to purge this humor: though for my owne part, I thinke, the physicke strong enough, if the sturdy beggers were made to drinke it, and law were backt with execution.

\* Ph. Camer.

19 What wofull treasons did they contriue against that blessed Ladie our gracious Queene ELIZABETH that now is gone? what rebellions and inuasions did they kindle? what mischief had they in their heads against



against her? And now she is gone (Ah the sacred name of Christian pietie where art thou buried, that we might visite thy monument!) how barbarously haue these *sepulchrorum efflores* raked and digged into her graue, and railed vpon her royall name? whom strangers haue come from farre to see, as shee of Saba did to see *Solomon*? forreiners reuerenced, subiects doated vpon, all Princes liuing admired, themselues openly flattered, and for the time fawned vpon? Ah blessed Lady, how did God, by thy hands, that which the potentest Princes in the world could hardly reach to? Honour held her State within thy Crowne, Maiefty sprang in thy breast, thy heart was filled with piety, thy hands with pity, thy lap with plenty, thy throne with iustice: thou liest not buried in the cold earth, but in the liuing hearts of all that knew thee: that which the peerlesse Ladies of the former world had seuerally, thou hadst alone: *Placida, Pulcheria, Galla, Theodelind, Eudocia, Palaelogina*; of whom \* it is said, that with the bounty and admiration of her sex, as with a net shee filth, and caught, and drew vnto her the opinions of all men; and yet there is found a generation that curse thy name: as there was a people, that had a daily ceremony, to goe out of doores, and with their face into the East to curse the Sunne that gaue them light, and by his influence preferred them.

\* Niceph. Gregor.

20 His gracious Maiefty speeds no better: let their cursed writings, and base speeches of him, and all other practises against him, be laid aside; and remember but the **P O W D E R T R E A S O N**, the vttermoſt point of all villany, beyond which it is *terra incognita*, no man can deuise what should be betweene Hell and it. The Hermit of the Legend, hearing all the Devils in Hell, as he thought, together on the other side of the wall, lifting, and blowing, and groaning, as if they had beene remouing the world, desired God to let him see what they were doing; and they were but lifting at a feather: had not the Hermit come in, they would haue feathered such an arrow, as should haue strooke thorow the heart of the childe yet vnborne. They say there is a bird, that, when men are at sacrifice, takes fire from the altar, and burnes their houses; these are the birds of that feather, that can finde no fire to burne our State but what is kindled on their very altars, and the dearest ceremonies of their religion. Religion, sacraments, praier, the holiest things they haue, and God himselfe, are applied to execute the deuill and his Vicars cursed will. *Thuanus* writes that the Pope caused the massacre of Paris (what time, in diuers parts of France were murdered about 60000 persons) to be painted in his palace; it should seeme, *Ad perpetuam rei memoriam*; lest so extreme wickednesse should be forgotten. So no doubt should this Powder-worke haue beene painted by it, if it had not miscarried: saue that no Art could haue imitated the confusion, no colour haue represented so barbarous cruelty. What staine could shadow the bloud of so royall Princes? what red were sufficient to paine the bloud of so many and noble Christians? what blacke, the darknesse of that day? what azure the vnmmercifulnesse of the fire? what deuice, what inuention could haue exprest the wofull cry of the innocent, and the infernall noise of the blow? If they were men, why did they worke like deuils? if Christian men, let me speake to them in the words of Saint Cyprian: *Quid facit in peſtore Christiano Luporum feritas, canum rabies, sanſina beſtiarum, venenum lethale ſerpentum?* How came into the breast of Christians the rage of Wolves, the madnesse of dogs, the cruelty of beaſts, the deadly poison of venomous serpents? *Cum ſitis impij, crudeles, homicida, inhumani, non amplius eritis Chriſtiani*, saith *Lucifer Calazitanus*, of the Arians: *When you are become impiou, cruell, murderers, without humanity, you ſhall no longer be called Christians.* Yet these men are made our ghostly fathers, and their religion stiled Catholike. But open your eares and hearken a litle, and take the measure of them that cry themselves, as loud as oyster-women in the streets, The Apostles successors.ouer and besides that I haue already said, and all the rest, they haue violated

our Churches, threatened the Statesman, assaulted the officer, rescued the malefactor, broken the prisons, slaughtered our cattell; these fifty yeeres together trauelled of nothing but the destruction of their dearest country that bred and bare them. O earth, earth, earth, couer not this impietie, and let their wickednesse finde no place: O heuens above, reueale it, O heauen and earth, and all you creatures, were it possible you had any sense of our complaint, beare witness of it: Priests are turned into hangmen, massing into massacring, ghostly fathers into bloody murderers, Colledges of Friars into denues of Assassines. Alas for the infamy of our age to beare the dare of such impieties. But thou, O blessed Trinitie, the sole intuser of grace, who hast kindled the feeling of all this wickednesse, as a fire in my bones, moue the hearts of our seduced countrymen, open their eies, and leade them into the waies of peace and godlinesse: and as for Rome that works nothing but the ruine of thy Church and Gospell; Remember, O Lord, the children of Edom in the day of Ierusalem, how they haue cried against thy Sanctuarie, Downe with it, downe with it, euen to the foundation; O daughter Babylon, who one day shall be wasted and destroyed; happy shall be he that rewardeth thee as thou hast serued vs.

21 There is much to bee said touching their religion: their turbulence troubles peace no more than their heresies corrupt religion: No time now to insist vpon this point: this must be tried by our publike writings and disputations, if any man will doe it exactly. If the seuerall points of their faith, and the articles of their NEW CREED were euer taught or beleued in the ancient Church, or otherwise came into the world then by the strength of humane wit, for the aduancing of the Pope and his Clergies greameffe, why haue they purged so many ancient bookes, coined so many writings, and allowed nothing to be authentick but what the Pope agrees to? and \*made him the sole rule of all mens faith and conscience? And I greatly care not what any man perswades himselfe to the contrary. Our Church at this day, and euer since the reformation of religion, hath had as learned Diuines able to iudge of these things, as the Pope and his Abbetors in all their nations haue any to oppose against them: and which is Gods speciall fauour to vs, wee haue a King who with his owne mouth and pen can iustifie as much as his lawes maintaine, against the best of them all. Yet it lies not all on the point of learning neither: *Sauanarola* a truly faith, *Veritas Scriptura puritate cordis & diuina illustratione magis addiscitur quam vi ingenij aut studij humani exercitio*: The truth of the Scripture is sooner learned by pure hearts enlightened from above, than by the strength of wis or exercise of humane study. What it is that drawes so many to papistry, and fills the land with so many Seminary Priests, we know well enough: the Friar long since discovered it to his nouice, when he told him the aduantage that ghostly fathers had ouer the lay people: We keepe their counsell, they keepe none of ours: wee haue part of their lands, they haue none of ours: wee haue charitie towards their wiues, they towards none of ours: they bring vp our children, we none of theirs. A Marquesse of Brandenburg was wont to say, that he had three Monasteries in his country that were so many miracles: One of the *Dominicans*, who had abundance of corne, and yet had no land to sow: Another of the *Franciscans*, who were full of money, and yet receiued no rents: The third of Saint *Thomas*, whose Monkes had many children, and yet had no wiues. These speeches were in their time pleasantly vttered, but all the world knowes them all to be true: and so I leaue them, and will end my text, and intreat you to retire to our publike gratulation.

22 If our Apostle would haue *Praier and thanksgiving for Kings and all in authoritie*, then, when *Nero* was Emperour, such a tyrant and monster that \*diuers held him to bee Antichrist; and every Magistrate then liuing was a deadly persecutor of the Gospell; how deeply are we bound to giue God thanks for our times, wherein we enioy so gracious a Governour? I speake of one of the best and

\* Regula infallibilis ad firmandum vnam fidem, est summus Pontifex Romanus: & omnes articuli fidei vltimate resolvuntur in ipsam. *Alberstin. Corol. pag. 351.*

\* De Ord. scient. lib. 3.

\* See Hieron. in Dan. 11. Seuer. Sulp. sacr. hist. lib. 2. August. De Ciuit. 30. cap. 19.

and greatest Princes that the Church of God hath lightly had, and this land yet neuer had any greater: and therefore my selfe being of so small faculty and strait conceit, I must intreat you, in the phrase of *Philo*, To behold the image of a great mountaine in a small ring: To conceiue the worth of a good King in the narrow words of an vnskillfull speaker; when the mercies of God bestowed on vs, in, and by him, I freely confesse, are higher and greater than I can measure. Were I a *Pacatus*, a *Claudian*, a *Mamertinus*, that so nobly founded out the praise of their Emperours: had I the reputation and faculty of an *Enschius*, an *Ambrose*, a *Nazianzen*, a *Chrysostome*, I would say as much of his Maiestie as they said of *Constantine*, *Theodosius*, or *Valentinian*. For, \* *Stipendium & Tyrannopenditur, predicatio non nisi bono Principi: Men pay tribute to Tyrants, but commendations are due to good Princes*, and the least reward we can yeeld them. He is vnthankfull that is vnmindfull of a benefite, vnthankfull that requites it not, vnthankfull that denies it, but most vnthankfull that dissembles it. Though we cannot require the mercy of God, yet wee will neither forget nor dissemble it.

\* Cassiod. Var. lib. 3. ep. 25.

23 It was Gods owne immediate doing to anoint him ouer vs, when the finnes of our nation rather cried for vengeance than deserued so happy gouernment; and the vttermoost that the wit of enemies and malice of Satan could doe, was not wanting to make diuersion. The manifold dangers from which God hath deliuered him, euen from his cradle, are so many pledges of his loue to vs: for they shall not miscarry whom God protects. *Dauid* was grievously persecuted: *Isaiah* his life sought by his owne grand-mother *Atbalsab*. \* *Constantine* being a youth in *Dioclesians* Court, by the craft of *Maximinus*, was trained to combat with a Lion. When \* *Mauritius* was an infant, his mother saw a Faerie oftentimes to pull him out of his cradle, and offer to deuoure him. *Queene Elizabeths* dangers you all know. So that what we haue is Gods entire mercy against the malice of men and euill angels. That day right was giuen to the succession, which is no small blessing: For, \* *Barbard plants take no rooting*. Two mighty nations that sprang out of one wombe, but had beene diuided euer since they were borne, which is 2500. yeeres, were vnited: the benefite whereof, if it be well pursued, will be simply the greatest that can belong to both the States, if, as brothers, they will abstaine from iniuries, and strue which shall overcome other in piety and brotherly offices. There was nothing of that we had before, but by his Maiesty we haue it either enlarged or confirmed to vs, and by hope of succession in his issue, to our children after vs: Peace, Religion, Honour, Security: the best things and all that a State can desire. The inconuenience is, that by long enioying them we discern not their price: as the Barbarians abounding with gold and pearle, trucke them for pinnes and glassees. Had we liued a while as \* *Israel* did vnder the *Madianites*, in holes and caues of the earth for feare; had we tasted the times of our *Barons* warrelire in England; liued a while in *Flanders* vnder the Duke of *Alua*; or in France the time of their ciuill warres, and tasted their massacres; or vnder the Spaniard in the West Indies; or a while vnder the Turke in *Natolia* where he breeds his souldiers; or but at home vnder a *Boner*, and a *Worcester*, or a Spanish Inquisition; our taste would returne vnto vs, and wee should better know what we haue.

\* Phot. bibloth. pag. 30.

\* Euseb. lib. 5. cap. 21.

\* Will. 4. 3.

\* Iud. 6.

24 Touching Religion, and the gouernment of our Church, established by his Highnesse, there be many complaints made by our Brownists and their fauourers: *indeo patet quod quatuordecim, for discontented minds are alway vniuerting, and upon small occasions use to multiply mountaines of complaints, and fill the world with their importunity.* A contemptible generation they are, and vnworthy answer: yet I will say no more than is true, Religion is as purely taught and maintained in England this day, as in any Church or nation in Europe, and as much

Simocet. Hist.



much liberty allowed to preach it: and touching the Ecclesiasticall gouernment by Bishops which they so velleate, I protest before God and man, it amaseth me to see such as can reade either the Scripture or Antiquity, to carpe at it, when the Christian world, for 1400. yeeres after Christ, neuer saw any other gouernment. I will flatter neuer a Bishop in England, nor yet maintaine any thing that iustly may bee imputed for an abuse in the execution; but I protest againe, that having diligently obserued what I could finde in antiquity, I finde the Ecclesiasticall gouernment by Bishops, so condemned by Brownists and others, the same that was in the primitiue Church; and the subordination of inferiour Ministers to them, no other than was from the beginning. No mans zeale against popish Bishops, or pretence against ambition and corruption, should haue made him forget himselfe and the truth. I haue a good saying out of Saint Austen for such persons: *Nos te, dilectissime, non sic volumus hereticorum esse victorem, ut error vincat errorem. & quod peius est, maior minorem*: Let them not labour to confute Heretickes in such fashion, that they will overcome one error with another, and which is worse, the lesser with the greater. The vulgar sort, who, by reason of some abuses, which no kinde of gouernment, whether Ecclesiasticall or temporall, can auoid, take all from the Bishop, and giue to the lay Presbyterie: me thinkes deale like the French King of whom *Cominans* writes, who hauing a Gallant in his armie that ran away out of the field when he should haue fought, tooke away all his offices, & gaue them to one that ran ten miles further than he. No man can be so blinde but he may easily discernethis to be true: but the \* Friar said wittily in his Sermon to the people; That the truth he preach was like holy water, which euery one apace called for, and yet when the Sexton cast it on them, they would turne away their face and let it fall on their backs. \* The time was when it was said by the holiest men that liued in the Church: *Non minoris esse laudis non scindere Ecclesiam, quam idolo non sacrificare*: That it was no lesse praise-worthy to abstaine from renting the Church, than to forbear sacrificing to an Idoll. And againe: \* *Bonum pacis martyrio preferimus*: We preferre peace afore martyrdome. Now the times are come that *Nazianzen* speaks of; He is thought the holiest man that can finde most faults, and the zealousst for the truth, who will be pleased with nothing but what proceeds from his owne denising. So gracious a King, and such a peaceable gouernment, now are nothing worth, because they may not set vp and put downe euery man at their owne pleasure.

25 How great cause we haue to giue thanks for his Maiesties gouernment, both the Peace and Godlinesse we enioy thereunder, and to call vpon God by daily prayer for the continuance of the same, you haue heard: giue me leaue to say something also touching his Maiesties owne Person; when no doubt his owne heart enriched with Gods grace, is the fountaine that sends his godly gouernment forth. Wherein what can I say that your selues know not before I speake it? God hath giuen him a spirite guided with iustice and clemency: his iustice hath not spared the greatest; and I neuer yet heard any speake thereof, but hee was of minde that the Kings owne desire was to haue all things rightly administred. But his mercy hath made his gouernment remarkable. \* *Parum gratia imperio illius tribuimus cuius misericordia nihil debemus*: We ascribe little bounty to his gouernment, whose mercy hath not made vs indebted to him. There hath ere now bene much offered for a mans life, and would not be taken: there was once for a Bishops life of this Sea offered ten thousand pounds. I read in *Gregorius*, of one that offered to redeeme his life six times ouer: thrice with his weight in siluer, twice in gold, once in pearle, and vnions, and yet could not obtaine it. Oh that there had bene but one dram of his Highnesse clemency in those hearts that were so inexorable: who hath saued, and spared, and pardoned more than (possible) hath stood with his

\* Ioan. Maul.  
Colled.

\* Dionys. Alexan-  
drin. apud Niceph.

\* Liber.

\* Epiph. apud  
Sigon. de occid.  
Imp.

\* Descript. belli  
Ivon. Palatin.



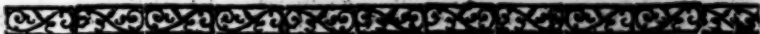
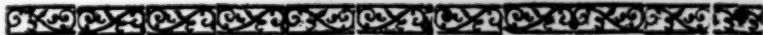
his owne safety. What can I speake of his Learning, Eloquence, and gifts of Nature worthy of the same! wherein I presume his greatest aduersaries will not deny him to paralell, if not exceed, all Princes liuing, and to be equall to the learnedst that haue gone before him. We haue heard him heretofore, and saw him now lately in our Vniuersities, in the midst of the learnedst in all Professions, speaking and discoursing with no lesse iudgement and readinesse of utterance and conceit, than if it had bene his ordinary Profession. How much adoe had many to reframe very teares for ioy, to see a mighty and potent King, and Gods Vicegerent vpon earth, to bring all his State and Royaltie with him into the Schooles of the Prophets, and there with such humilitie and meeknesse to sit him downe among his poore subiects, and conuerse with them in their owne facultie? Neuer was there in the world a greater Patron to Learning and learned men, there being few that excell in Learning and zeale for the Gospell, euen in forreine parts, but he hath some way made them beholding to him: his owne writings of all sorts, but principally in the cause of Religion against Antichrist, are such as haue ennobled his Kingdome for euer, and haue giuen more life & courage to vs all, than I may wel with modesty expresse: and time shall shew, those writings will worke such effects against the enemies of the truth, that the ages to come shall call him Blessed. And for his constancy in the maintenance and propagation of Religion, both at home and abroad, I am not afraid to say any thing. How frequent doe we see him in the Word and Sacrament? that scarce any priuate man heares more Sermons than himselfe: that, in this respect, as much may be said of his Court, as was said of the Court of *Theodosius*, that it was turned into an Oratorie for the daily seruice of God. And to assure vs of his entire heart, he hath giuen the dearest pledges that he possibly could: against the Pope and his band he hath exposed his Crowne, dignity, children, life, all he hath: what would we more? We know well enough how he hath bene laboured at home and abroad for toleration of Papistry: and how the Recusants and their Patrons haue negotiated the businesse: yet could they neuer, nor shall they euer stirre him. That day he gaue the Noble Princessse, that gracious Lady his daughter to the Palatine, he sealed vs an instrument of his hand to testifie his loue to Religion; and make his affection thereunto knowne to all men. Goe we yet forward to the rest. How religiously and vertuously hath he caused the Prince his sonne to be brought vp, whose education is such, that I make a question whether any Bishop in our Kingdome be so religious and carefull in the education of his childe? This we are sure of; his Maiesty cannot, in all that is vnder his hands, more gratifie the State, and the Church of God, and his poore subiects therein, than in this one thing, if the consequence thereof be well considered and compared with the contrary. Let carping spirits and meddling tongues, that hold it their chiefe liberty to scan Kings and rake into their actions, containe themselues: these his vertues, and this loue which he hath shewed to State and Church, shall binde all godly hearts vnto him, and make them the tabernacle of his honour, when Papists and factions haue spet out their venime; whom I could charme well enough if they were not deafe Adders. *David* commended *Saul*: the Spirit of God *David*: the ancient Church could neuer satisfie it selfe in extolling *Constantine*, *Theodosius*, *Valentinian*, *Gratian*; and yet, if I listed, I could picke quarrels to the best of them; and charge euery one of them with some particulars that his Maiesty cannot be touched with.

26 Let vs haue an eie to the text. When God, by his gouernment, vp-holds vnto vs Peace, Tranquillitie, Religion, Godlinesse; praise God for the King, and ye praise him for all these things: Loue and serue the King, and ye loue and serue God that hath giuen you all. Let vs sing a song of thanksgiuing to God for his mercies: Holy, holy, holy Lord God of Hosts, Heauen and earth

2 Reg. 1. 35.

earth are full of thy goodnesse: thou hast visited thy people, and shewed them thy saluation: thy bounty and thy mercy hath crowned them with gladnesse, and turned away the punishment of their sinnes: and let vs say, with the people at the inauguration of *Solomon*, • *God save the King*: that vnder him we and our posteritie may leade a quiet and peaceable life in all godlinesse and honesty.

Vnto whom our God, one glorious, gracious, and immortall God,  
the Father, the Sonne, and the holy Ghost, be rendred  
again, and againe, all honour and glory now  
and euermore. AMEN.





# A SERMON PREACHED AT THE SPITTLE IN LONDON, vpon EASTER MONDAY, 1613.

1 TIM. 6. 17.

*Charge them that are rich in this world, that they be not high-minded, nor trust in vncertaine riches, but in the liuing God who giues vs richly all things to enioy: That they doe good, that they be rich in good workes, ready to Distribute, willing to Communicate: Laying vp in store for themselves a good foundation against the time to come, that they may lay hold on eternall life.*



IN which words the blessed Apostle instructs Timothy the Bishop of Ephesus, how to preach to great and wealthy men, and how to exhort them touching the vse of their riches, that they may be saved. For it isto be supposed, that as the poore imbraced the Gospell, so many rich also. For, *Act. 2. 45.* we reade of diuers that had faire possessions and much wealth; and *19. 31.* of some that were of the chiefeſt of Asia; that beleued: for Ephesus, and all Asia were full of wealth: and if there had beene none then, yet afterward, when the fulnesse of the Gentiles should come in, there would be many both great, and noble; and rich, and wealthy, that God would call into his Church, in all ages; and therefore he leaues this Scripture for them, to admonish and direct



direct them in the vse of their riches, and teach them how to carry themselves, that, with their greatnesse, they might also enioy the hope of eternall life; without which hope all worldly wealth and greatnesse were nothing worth. For, *What shall it profit a man to winne the whole world, if he lose his soule?* saith our Saviour, *Mat. 16. 26.* And as at a funerall dinner there are many guests, and great cheare, but no mirth, because he is dead that should make it: so in the state of riches there is great plenty and much abundance of outward things, but no security of minde, if they bee not well vsed; because that is wanting that should giue it, the hope of saluation, and assurance of eternall life in the world to come. He had said, a little before, verse the ninth, that *Such as will be rich fall into temptation and snares, and lusts, that plunge them into destruction;* and that the desire of money should be auoided as the root of all euill: The which Doctrine, lest it should be mistaken, he expounds in this place; that his meaning is not simply to condemne the state of rich men, as some doe, but only to forewarne them of the danger: that they possesse their riches, and vse them with that humilitie of minde, and thankfulness to God, and readinesse to doe good, that they may make them a meanes to preferre themselves thereby to the vndoubted hope of eternall life.

I know well, this Doctrine, and very likely this Text too, is often handled in that place, but that is no matter; the audience and occasion will scarce admit any others. The Priests must walke, with the same Arke vpon their shoulders, euery day once, about the walls of Iericho for six daies together; and the seuenth day seven times: *Ios. 6. 3.* The King of Israel beat the ground thrice, and the Prophet was angry that he beat it no oftner, *2. Reg. 13. 18.* The Sunne riseth daily, yet no man is wearie of it. The body is nourished, and diseases cured, not so much with the varietie of meats and physicke, as with their goodnesse and finenesse. If it please God to giue me strength, and you patience, the Text will serue well enough.

3 It contains a threefold admonition for the rich. First, touching their minde, what to auoid: *Not to be high minded, not to trust in their riches, but in God.* Secondly, then touching the vse of their wealth: *That they doe good, that they be rich in good workes, ready to distribute, willing to communicate.* Thirdly, touching the end why they must doe this: *That they may lay vp in store, for themselves, a good foundation against the time to come, that they may lay hold on eternall life.* They may possesse their riches, but their riches must not possesse their minde. Then againe, they must not possesse their riches alone, but as Gods stewards put in trust, they must faithfully impart them to others. Then lastly, they must so store vp riches, that they store vp withall a good conscience, and so lay hold on these earthly things, that they lose not the hold of better things in the life to come. These are the particulars of the whole.

4 But first let it be noted how he propounds this doctrine: *Charge them that are rich in this world.* He condemnes not riches, nor disallows their vse, but onely bids *Timothy* admonish such as haue them to be *humble minded.* Hee binds no man to renounce them, but to vse them well, and to ioin the riches of Gods grace with them. There haue beene humours exceeding busie with riches and greatnesse, and all property and dominion; that euery thing might bee in common. The Councell of *Diospolis* charges *Pelagius* with this opinion, and made him recant it. But he was not the first. *Niceph. lib. 9. cap. 16.* saith of *Eustathius* and his sectaries, *Quod locupletes extorres prorsus regno calorum esse duxerunt:* They held no wealthy man could be saved. In our times the Anabaptists plied this conceit: they made a booke, called *Opus restitutionis*, wherein they taught it violently. *Hortensius*, in his story, tels strange practises of theirs this way. But it is an absurd humour, fit for none but banquetours and rebels: when possessions are giuen of God, and property is founded in the law of Nature: and against it *Saint Austin Ep. 89. q. 4.* wittily obserued

serued, that *Lazarus* a poore man, sate in *Heauen* in *Abrahams* bosome, that was a rich man. *Solomon* saith, *The rich and the poore meet together, and the Lord made them both, Prov. 22. 2.*

5 Note againe how the *Apostle* will haue *Timothy*, and, by his example, the *Ministers* of the Church, to preach to the rich also, and the greatest that liues; and so to preach, that they be not flattered and let alone in bad courses; but charged and admonished, if they should chance to be high minded or vnthankfull to God; for they are a portion of the flocke, ouer which the holy Ghost hath made vs ouerleers, and vnto whom the will of God must bee reuealed as well as the poore. And though they be greater than the Preacher, in this world, yet they are not greater than he that sends the Preacher to them. *Ier. 1. 7.* *Whatsoeuer I command thee thou shalt speake: Be not afraid, I haue put my words into thy mouth. I haue set thee ouer nations and Kingdomes: And Apoc. 10. vlr.* *Thou must prophesy among the Nations, and to many Kings.* In the which respect *Nazianz.* saies of the Emperour himselfe, *ὁ θεὸς ὑμῶν καθίστα ὑμῶν τὸ ἡγεμον:* The Law of God hath subiected you to our Pulpits. *Saint Chrysostome* saies, *Sine quis Dux militia sit, sine Praefectus, sine Princeps diademate coronatus, maiorem illo potestatem habes: Whosoeuer he be, thou art aboue him: thou art the keeper of the flocke, suffer none to defile the fountaine of water wherof the sheepe should drinke, but repell them.*

6 The rich and the mighty must note this, and Preachers must obserue it, that both sides keepe euen quarters. Great men haue alway beene hard to deale with. *Pride* the rich mans cousin, (so *Bernard* stiles it,) fills them with stoutnesse and presumption. *Ier. 22. 21.* *I spake to thee in thy prosperity, but thou wouldst not heare me, this hath beene thy manner.* Whereby it comes to passe, that many times the Preacher by doing but his duty, by charging them that are Rich, falls into much trouble: not that the poorer sort are much better; for wee finde as much *Pride* and *Presumption* among them as with the Rich; but they want teeth and hornes; *The Sones of Zeruiah are too strong for vs.* All the Prophets, Apostles, and Pastors of the Church in all ages haue found this by experience. And if the vpholding of Christs Kingdome against the world and sinne, and the saluation of our soules, lay not vpon it, it were better for vs neuer to haue to doe with a great man. The Shepherd hauing lost a lambe out of his flocke, made a vow to God, that if he might finde the theefe, he would sacrifice a Ram. But when in the pursuit he found a Lion preying vpon it, hee made another vow, that if God would deliuer him from the Lions fury, he would not onely beare the losse of his lambe patiently, but sacrifice also a bul to him for his deliuerance. Many a Preacher pursuing sinne hath this Shepherds fortune. This broke *Saint Chrysostomes* backe: he pursued sinne, and found it was the Lions diet, great ones fed on it, and his seeing and speaking of it was enough to chase him out of his Bishopricke. I goe sometime to the water, with my Angles fishing, and the smaller fish I can deale well enough with, they beguile me of my bait sometime and runne their waies; that is the worst: but many times when I strike a great one, either he keepe such a stirre and makes such a plunging in the water, that he driues all the rest of the fish away, and murtheres my place; or else churlishly and violently he crosses the streame and carries all away with him. This is a type of our Preaching: not the worthiest Bishop in our Church, but now and then he may haue this hap in fishing for men. I speake not of those that are godly as well as great; I acknowledge, and here proclaime it, that our Church hath both Noble, and Gentle, and Rich, and Powerfull, many, that honour our Ministry, and allow vs all the liberty that belongs vnto it; with whom if we flatter the fault is our owne, they run vs no thanke, we may either publicly or priuately charge them with all that God hath giuen vs in commandement: but all are not such; some there be so possessed vp with their greatness, if it be but with a poore attendance, or a little mattership, in the Parish where he dwells,

dwels, that if the Preacher doe but touch his Copy-hold, whether it bee Papiſtry, or whoredome, or oppreſſion, for example, hee ſhall finde himſelfe ſo haunted (and it is poſſible neuer know who hurt him) in his Duties, in his Tithes, in his liberty, in any thing that may croſſe him, that his beſt way is to make his peace, or remoue his houſe. We read in *Agathias*, writing of the wars of the Gothes, how one *Zeno* a Lawyer in *Conſtantinople*, was ſerued by his doore neighbour, *Anthemius* a Mathematician. The Lawyer had diſcontented him, by taking away the light of his houſe, and building over him: whereupon the Mathematician ſecretly, in a cellar of his houſe that was vnder much of *Zenos* building, and ioined to the walls of his dining chamber, by his Art ſo wrought, that hee made the Lawyer weary of his houſe. Firſt, by a deuice of great caldrons full of ſeething water, hee made an earth-quake, and multiplying the motion of the vapours, which he turned into pipes, untill they grew violent, hee gaue them vent vnder the Lawyers floore, ſo that he ſhook all his houſe, and made the glaſſe iarre in the windowes: then with fire glaſſes and barreles he ſo thundered and lightened, at ſeaſons vnder him, caſting the Sunne beames vpon his windowes, and the ſound of his tubs round about his houſe, that the Lawyer had no other ſhift but to leaue his houſe: he could deale well enough, he ſaid, with his aduerſary at the Barre, but being but a man *ἵχ' ἵσταν οὐκ ἴα τῷ ἀνέμῳ, καὶ οὐκ ἴα τῷ ὕδατι*: *Against Ioues thunder and Neptunes earth-quake he could make no reſiſtance*. Thus it fares with godly Preachers, when they publiſh their charge to wicked men armed with power and maliciousneſſe. The thunder and lightning, and earth-quake ſo ſhake them, that they feele it all the daies of their life.

7 And this, no doubt, is one reaſon why rich and great men, in all ages, haue had ſmooth and flattering Teachers about them; becauſe they will endure none that ſhall charge or reprove them. For when they will not giue way to Gods authority, but ſo vnthankfully draw pride from that which ſhould draw them to humble themſelues to God the more; it is iuſt with God to leaue them in the hands of vnprofitable teachers. An vnworthy thing no doubt, and ill beſitting the maiesty of the Pulpit, for a Preacher to flatter any man, to triſle in his Sermons, or priuate exhortations, to ſow his ſeed in the care, to hunt after his owne credit: not to deale, as farre as his faculty reacheth, throughly: and yet the holy ghoſt complaines of ſuch all ouer the Scripture. That a man may ſay of their preaching as a good writer doth of *Irish Harpes*, *Oculos paſcunt, aures onerant*: It is better to ſee them than heare them. There is much delight to ſee their nimble fingring, how they runne in and out, and touch double and treble; but the melody is not much worth. And yet, they ſay, *Saint Keywins Harpe* is kept for a great reliſke, as flattering and verball Preachers are now and then great reliſkes with worldly men. *Qua otioſorum auribus placent, egrotorum animis non proſunt*, ſaith *Saluianus*: That which moſt tickles delicate eares, leaſt helpeſ diſeaſed ſoules. Let no man therefore, how great ſoeuer, carry that minde, to haue the Preacher conceale any part of this charge: If you cannot amend your ſinne ſo ſoone as you ſhould, O yet ſuffer vs to rebuke it, to touch it, to ſmite it: our doctrine and plaine dealing, in time, may bee meanes to helpe and heale you. You giue the Phyſician leaue to tell you any diſeaſe that is in your body; your Lawier leaue to ſhew you any flaw that is in your ſtare; your horſe-keeper tels you the ſurfers of your horſe: your hunter-man the ſurrances of your dogs: and muſt we only diſemble, and conceale from you the ſinnes of your ſoule? We will not doe it: we will loue you, and pray for you, and honour your greatneſſe; but your ſinnes wee will reprove, and what God hath bidden vs, we will charge you with. And this little booke that we hold in our hand, ſhall giue vs more true comfort than the following and fawning vpon all the greatneſſe of the world. Hitherto of the charge in generall.

8 Now I come to the particulars, and firſt hee admoniſhes them touching their



their minde. The foundation of all well doing must be laid in the heart; for, *Prou. 4. 23. Thereout the whole life proceedeth.* And *Matth. 12. 33. first, Make the tree good.* This is the reason why the light of the Moone is variable, and vnconstant, sometime more, and sometime lesse, and sometime none at all, because it is but borrowed; and this will make great men vnconstant in their well-doing, if the heart bee not stablished with grace, in it selfe; therefore Gods charge vnto them is, to begin with the heart. This charge is set downe, first, negatiuely: *Not to bee high minded: not to trust in riches.* The reason: *For they are vncertaine.* Then affirmatiuely: *But in the living God.* The reasons are two: First, he is the *living God.* Next, *Hee giues vs richly all things to enjoy.* Where foure degrees of Gods bounty and mercy are mentioned. First, hee giues generally, *All things:* Next abundantly, *All things richly:* Then freely, *Hee giues all things:* Lastly, effectually, *To enjoy.* It is vnpossible the things of this world should come to our hands with better conditions.

9 First, charge them, *That they be not high minded.* It is the nature of greatnesse, when it comes, to blow vp the heart, as a bladder is blowne with a quill. And our Apostle said in the ninth verse, *The rich fall into lusts and temptations.* *Societas quadam est, etiam nominis, virijs, & diuitijs,* saith *Sid. mius: Wealth and wickednesse begin both with a letter, and are seldome asunder.* And as hee that drinks wine shall feele it fume into his head, though he be neuer so sober; so riches and all worldly greatnesse are a cup of fuming wine, which the best man that liues shall feele fuming in his heart, and some are made starke drunken withall. *Esay. 29. 9. They are drunke, but not with wine.* And as wormes breed in the heart of trees, and they tell of toads and serpents that haue bene found in the midit of a great stone, so *pride the worme of wealth,* (so *Saint Austin* calls it) commonly breedeth in the spirit of rich men. And this is the reason why the Apostle in the first place giues warning of it. This high mindednesse, if I may stand a little to expound it, thus works in those that haue it. First, hee values and esteemes himselfe aboue that hee is. His understanding being corrupted and blinded, hee apprehends great matters in himselfe, that he is rich, that he is great, that he is wise, that he is able: whereupon he affects himselfe in his will, and delights in his owne imagination. *Jer. 12. 23. I dwell in Libanon; and make my nest in the high Cedars.* This thought makes the action of pride compleat; and it is not necessarie that a man in good earnest and formally thinke thus, but it is the compleat action of a high minde to haue the passions of it. The errors of this passion are two. First, that hee forgets God to bee the Author of that he hath. Next, that he sees not the imperfections, and miserie, and wants attending that he hath: but is like a country man, that comes into a shop, and hauing no skill, buyes at a deere rate, and holds in great account, mingled and counterfeit wares, because hee hath no skill: so his owne heart beguileth him. This is the first working of a high minde. Then secondly, vpon this apprehension hee preferres himselfe afore others, as good, or better than himselfe: yea he despiseth others. *Luc. 18. 11. God, I thank thee. I am not as other men; or as this Publican.* *1 Sam. 24. 10. Was is David, and what is the sonne of Ishai?* Thirdly, hee thinkes himselfe worthy of anything he desires, and thereupon inordinately intrudes himselfe into all greatnesse and promotion, as if of right it were due to him. Like the Spider, that being but a poisonfull vermine, yet climbs to the roose of the Kings palace. *Prou. 30. 28.* And the thistle that *Ishoash* the King of Israel tells of, *2 Reg. 14. 9.* that sent to the Cedar of Libanon to giue him his daughter to be his sonnes wife. Fourthly, hee makes his owne corrupt will and iudgement the rule of his actions, thinking to well of his owne doings, that he growes insolent and incorrigible, and will abide no teaching; like *Chis,* *Gen. 4. 9. Am I my brothers keeper?* Hee thought God did him wrong to question with him about his brother; his brother was old enough to looke to himselfe. Fifthly, he

shewes his spirit, in outward behauiour, in words, in gesture, in apparell, in building, in furniture, in excesse of meat and drinke. *Esay 3. 16. The daughters of Sion are baughty, and walke with their necks stretched out, and wandring eyes, minsing as they goe: Their head-tires, and rings, and mufflers.* Finally, in his heart, he refuseth all obedience to God, thinking it a base thing to bee subiect to his word, or ordinances. *Iob 21. 15. Who is the Almighty, that wee should serue him? and what should we get by praying to him?* These are the characters of a high minde, whose secret thoughts are noted by the holy Ghost; that we may see the pestilencie of that which the Apostle, here, giues warning of, *Apoc. 18. 7. I sit a Queene. Dan. 4. 27. Is not this great Babel, that I haue built by the might of my power? Obad. verse 4. Thou exaltest thy selfe as an Eagle, and makest thy nest among the starres.* But it is a better way to heare what God saies, *Ier. 9. 23. Let not the wise man glory in his wisdom, nor the strong man glory in his strength, nor the rich man glory in his riches: but let him that glorieth, glory in this, that hee vnderstand and know mee, saith the Lord.*

10 I haue now shewed what it is that rich men must auoid; but I must adde, that poore men, and meane persons, must auoid it too. For it is a venome that poisons the basest also. *Hagar, Abrahams bond-woman, was no such goodly stuffe, and yet Gen. 16. 4. Sarah her mistresse was despised in her eyes.* And *1 Sam. 10. we reade how the refuse of the people despised the Magistrate.* Thus it fares at this day among vs; seruants despise their masters, the people reuerence not the Magistrate, the graue Magistrates of this very Citie receiue not the pledges of respect. *Iob* saith, when he was a Magistrate, and walked thorow the street, the young men saw him and hid themselves, the aged rose and stood up: the care that heard him blessed him, and the eye that saw him gaue witnesse to him, *Iob 29. 7.* Now young men, Prentices, seruants, the common sort, are so farre from hiding themselves, or rising vp, that I haue often seene the Magistrate faced, and almost brow-beaten, as he hath gone by: but that due obseruance and honour, that, by baring the head, bowing the knee, shewing awfull respect, they should yeeld to so publike Magistrates in so honourable a Citie, I haue seldome seene. The reason is, that Presumption and arrogancy followes youth and basenesse, as well as wealth. A paltry cottage will send out as much smoke as a great house. A rotten log that is all sap, will yeeld as much saw-dust, as sound timber. The best moriue I can propound to all young people and seruants, is this; so to carry themselves toward their masters, as they would their owne seruants another day should carry themselves toward them: and so to honour their Magistrate, as themselves would looke to bee honoured; when by their well-doing, God should hereafter aduance them to the like place.

11 In the second place againe Negatiuely: Charge them, not to trust in riches. The companion of pride is confidence in that which a man hath: the Prophet *Hab. 1. 16. saies, They sacrifice to their net, and burne incense to their yarne:* the meaning is, that the same confidence which by sacrifice and incense we protest to God, they put in their wealth. And *Iob 31. 24. it is noted to be a passion in the covetous rich man, to make gold his hope, and to say to the wedge of gold, Thou art my confidence:* where the Septuagint translate, *If I haue wedded my selfe to gold,* because they doat vpon it as a man doth on the beauty of his wife: and therefore he addes, *If I beheld the Sunne when it shined, or the Moone walking in her beauty. If my heart did flatter mee in secret, or if my mouth haue kissed my hand.* For these are the passions of the wealthy, to delight in the beauty of riches, and secretly, in their heart to kill them, and flatter themselves in their abundance, as if gold were their Sunne by day, and siluer their Moone by night. So *Prou. 10. 15. The rich mans goods are his strong citie.* And *Eccles. 40. 25. Gold and siluer fasten the feet:* that is to say, the covetous man thinkes he stands firme on no ground but paved with gold. As *Luke 12. 19.*

*I will say to my soule; Soule, thou hast much wealth laied up for many years: line at ease, and take thy pleasure.* This is the confidence that rich men put in their riches.

12 But the Apostle giues a reason against this: They are *uncertaine*. Which is a good reason; for *Hope* and *Trust* should be planted vpon that which is firme and certaine, lest it deceiue vs. The Greeke word here vsed, *adokimon*, means that it is not *apparently manifest*, that our riches are that we take them for; wee presume of their goodnesse, but we may be deceived: as *Mat. 13. 22.* they are called *Deceivable riches*. This vncertainty of riches and all worldly greatnesse is threefold. First they are not sure to abide with him that hath them in most abundance. *Pro. 23. 5. Wilt thou cast thine eye vpon that which is nothing? for riches betakes her to her wings, and as an Eagle flies away into the heauens.* And as a bird shut vp in a cage, will away suddenly whensoever she spies a hole open; so worldly wealth slides away thorow a hundred holes: *Ier. 5. 27. As a cage full of birds, so are their houses full of riches:* and *17. 11. As the Partrich gathers her young, so is he that gets riches vnjustly.* They write of the Partrich, that she will steale the egges of other birds, and eall their young ones that she neuer hatcht; but when they are flig and can flie, they all leaue her againe mourning and calling when they are gone, and she that had many running after her for a time, by and by hath none at all. So, saith the holy Ghost, it shall be with him that trusts in his riches: *Iob 5. 3. I saw him well rooted like a tree, and suddenly I cursed his habitation:* that is to say, I abhorred the vncertainty of his state, and in my minde presaged the ruine of it. The experience of all times and persons confirms this. And the very Gentiles confessed it more than many Christians doe. *Zonaras, pag. 32. Tom. 2.* writes, that the manner was among the Romans, *When any triumphed, that an Officer stood behinde him, and bade him, inuicem saluti, et salutem ei tuam optem, Look what was behinde him; and there he saw a whip and a bell, to admonish him, that for all his present greatnesse, yet in time he might fall into the lasses of misery, that as a bell it should sound, and all his friends should heare it.* Thus fell *Iob* and *Nebuchadnezzar*: thus *Belshazzar*, that hauing sometime beene the most honourable, wealthy, and powerfull in the Empire, in his old age begged from doore to doore, and being blinde, was lead by a boy begging in the streets, *Belisarius abolum date.* *Paulus Emilii* tells of a great man, that boasting of his prosperity, as if nothing could shake it, was admonished by his friend, *Solamiram Numinis procul abesse a tam secundis rebus non poss:* Gods anger could not long forbear so great prosperitie: and shortly after fell into that wofull misery, that greater hath not beene heard of. The most renowned Emperor *Fredericke* lost all, and sued to be made but the Sexton of a Church. How many great Merchants haue suddenly lost all? how many Noble men haue spent all? how many wealthy persons haue come to extreme pouerty? All stories diuine and humane shew this to be true. Few Sundaies come ouer our head, but decayed householders, or shipwracke merchants are gathered for. The wealth therefore of this world is compared to a tree that casts his leaues, and is soone blowne downe, *Psal. 37. 35.* or to grasse that soone withereth, *Psal. 90. 5. He grows like the grasse: yea to grasse on the house top, withering, that the mower cannot take his bandfull.* *Psal. 129. 6. yea to nothing: Pron. 23. 5. Wilt thou cast thine eye vpon that which is nothing?* In the fourth of *Ionas*, you may reade of an Iuy, how in a night it sprang, and was an arbour for *Ionas* to sit vnder, and suddenly went away againe. It were a good Embleme for great mens houses. In that Iuy behold all your state and riches. Let the greatnesse and pleasure of your minde be the greennesse of it: Let the increase of your wealth be compared to the growing of it: Let your children, and tenants, and followers be the leaues of it: Let your peace and contentment that you take therein, be as the shadow: But then againe remember the withering of this Iuy. The worme that bit it is death. The fading of the Iuy is



the decay of your state, when you shall bee spoiled of all you take pleasure in. The wind that smote *Iowas* head, is the misfortune that may blow vpon you: and his griefe is the sudden astonishment of minde, that shall take you when all this comes. This is the first vncertainty that is in riches.

13 But some there be that feare not this: let them therefore feare another point worse than this. In the time of need they helpe not; against the worst brunts they are weaker than pouertie. I care not for helping with a little bread, or with this brave apparell: that is no helpe; giue me that which will helpe in the distresse of my soule, in the anguish of my conscience, in the houre of death; against the terrours of sin, and wrath of God. No worldly greatnesse can doe this, but the faith of a good conscience alone. *Psal. 89. 48. What man lines, and shall not see death? shall he deliuer his soule from the hand of the grave? And Iob 18. 13. The first borne of death shall denoure his strength, and cause him to go to the King of feare.* Yea their riches shall be so farre from helping, that, if they be ill gotten, they shall increase the matter of their torment, *Iob 20. 14. His meat in his mowth shall be turned into the gall of Aspes;* when he comes to iudgement he shall finde, that which he would not beleue, how bitter ill gotten goods are in the digestion. Many in this Citie grow exceeding wealthy by vnlawfull meanes; vsury, brokage, bribery: but let all such remember a saying of *S. Austine: Multi in hac vita manducant quæ postea apud inferos digerunt: Diners denoure in this life what afterward they digest in hell.* This is their second vncertainty.

14 Thirdly, their vncertainty lies in this, that they seeme to bee that they are not, and no man knowes their deceiueablenesse. They are much sought, and with great affection possessed, and yet the most dangerous things in the world; in so much that our Sauiour saies in the Gospell: *It is as easie for a Camel to goe thorow the eye of a needle, as for a rich man to bee saued.* Which hee spake in regard their riches are so deceiueable. *Iob* saies of the wealthy man, *Iob 18. 8. Hee walkes vpon snares, and the grin shall take him by the heele.* Where the Doctors note, that riches intangle men in many sinnes, as it were in a net. And rich men scarce walke into any action, but, afore they goe thorow with it, their conscience is ensnared: and then, like a bird, the deuill hath them by the heele, from whom we see how hard a thing it is to recouer them. And therefore *Saint Austine* saies of riches: *Quia non fallacia quia dubia, verum insidiosa quia dulcia: Their ticklenesse makes them deceitfull, and their ticklishnesse vntrustie.* This kinde of vncertainty is properly in being occasions of sinne, as our Apostle teaches in the ninth verse. They puffe vp the heart, they intice to securitie, they are bauds to wantonnesse; and when they leaue a man, they fill his heart with discontent and murmuring. *Quantum, cum habentur, heret amor, tantum cum subtrahuntur erit dolor: We loue not them so well when we haue them, but we sorrow as much after them when they are gone.* He that hath most is neuer satisfied, if once he fall to loue them. A sponge is holden to bee a liuing creature, but it hath no parts; it is all belly to sucke in and digest; nothing else: so is it with a couetous man, hee is *all belly*, whatsoeuer hee doth, tends to getting. But of all other temptations that follow riches, none like the strange alteration they make in the minde of man vpon their comming; that hee which before was louing, and humble, and patient, and contented, and religious, and zealous, and chaste, and sober, and mortified, now growes so altered into the contrary, that he is not himselfe. They write of one of *Euripides* Tragedies, so acted by the Plaiers, that it made such an impression in the beholders, that they all went home in a passion of phrensie, pronouncing Iambicks, and grew into such a veine of Tragedy-playing, pacing and acting it in the streets as they went, with the louely words of *Perseus* to his *Andromeda*, that it was long ere their distemper could be swaged againe. This Tragedy made the spectators no madder, than, in our time we haue scene, worldly greatnesse to doe many men; who haue gone to the Theater sober enough; but when wealth and

and riches, and worldly greatnesse, haue presented themselues vpon the Stage vnto them, and with their louely aspect a little enchanted them; there hath been nothing with them but vanity and presumption. We haue heard much of the efficacy of musicke, what passions and alterations it will worke in the minde of man, and how it will put him into fits, beside himselfe: but I will tell you a story in *Saxo Grammatici*: There was in the King of Denmarks Court, one that plaied on a Harpe so exquisitely, that it was said hee could put men into what passion he listed, though it were into fury and madnesse. One desirous to make the triall, would heare him, but so that diuers Gentlemen, standing a looffe off out of the hearing, should be ready to come in, and stay the musicke, if they saw him in any distemper. Things thus ordered, the Musitian began to play: and first he strooke so deepe and sweet a note, that he put the man into dumps, that he stood like one forlorne with care, his hat in his eies, his armes wreathed, sighing and lamenting. Then the Musitian began a new note, and plaied nothing but mirth and deuices, that the man began to leaue his dumps, and fall a dancing. But in the third place hee so varied his notes, and by degrees wrought vpon the man, according as he saw him incline, that from dancing he brought him to shouting vntill he grew franticke, and slew foure that came in to stay him. If riches bee not vsed the wiselier, they doe the same that this Harper did. First, in the beginning, when a man is gathering them together, they fill him with care and reftlesnesse, that nothing is more miserable than a man carking after the world. Then, in the second place, when hee hath tasted their sweetnesse, and is gotten thorow his trauell, when he comes to be a master, he falls a dancing, and shewes the vanitie and surquedry of his minde: he speaks proudly, his behauiour vaine, his apparell excessive. And in this fit his wife also dances with him. But when this fit is ouer, the third passion is phrensie, killing and slaying: hee becomes a griping vsurer, and cuts the throat of many a man; and is so strong & violent in whatsoever he takes in hand, that no man with safety may come within him. *Ita animorum habitui infestis modorum varietas: Thus riches make every man dance after their pipe. Sic vitij et diuitijs incubantes, saies Siderius: They foster their sins as well as their riches that loue their riches.* This is the vncertainty of riches, and thereason yellected by the Apostle why no man should trust in them.

15 The next part of the charge is affirmatiuely: *But to trust in the liuing God, who giues richly all things to enioy.* In which words there are two reasons assigned why they should trust in God. First, hee is the liuing God: who liues himselfe by his owne perfection, and giues life to all other things. The life of God is his eternall nature, when, by the immanent operation of his vnderstanding and will, as by his owne forme, hee moues himselfe, and giues motion and vertue to all inferiours causes; being himselfe the center, and first beginning of all motion, not determined by any thing out of himselfe. This life of God is *Anima mundi*, the soule of the world. *Act. 17. 25. In him wee liue, and moue, and haue our being.* And our Apostle mentions it to giue rich men to vnderstand, that if they haue neuer so much, yet there is no life or verue in it, but as it shall please God to infuse: and if a man haue nothing, yet trusting in God he can giue him life & liuelihood, when all outward meanes lie dead. This is it our Saviour meanes, *Luke 12. 15. Though a man haue abundance, yet his life stands not in his wealth.* How then? The Prophet David saies, *Psal. 145. 15. The eyes of all waite vpon thee; and thou giuest them their meat in due season: thou fillest all things: liuing (not with bread, but) with thy good pleasure.* Note here, touching the life of God; first, that all second causes, as riches, meat, apparell, comfort, are vncertaine and vaine, if God forsake them. Next, when a man hath all things at hand that he can desire, yet God by infusing of his life into them, giues vs the fruition. *Mat. 4. 4. Man liues not by bread onely, but by every word that comes out of the mouth of God.* And therefore David saies, *Psal.*

*Psal. 20. 7. Some put their trust in chariots, and horses, but we will remember the Name of Iehouah our God. As if he should say, All the power in the world is nothing, if God withhold his life from it. And thus we see, many times, death, and misery, and want, and weaknesse, to be in the midst of abundance; when life, and comfort, and peace, and strength, are found in pouerty. Thus the poore mans childe growes vp, and many a one straitned and scanted with want, yet liues in much peace; when issue failes, and posterity misproues among the rich, and their houses, euer anon, are ouerthrowne. This is the first reason why To trust in God.*

16. The next is, *He giues vs, richly, all things to enioy.* Where, as I noted in the beginning, foure conditions of the gift of God are affirmed. First, that he giues vs *all things*, generally either that we haue, or that wee shall need, or can desire. In this great variety and plenty that we see, all things come from him: and in this great necessitie wherein we need so many things, he denies nothing. He giues the King his Royaltie, the Nobleman his Honour, the Captaine his strength, the rich man his wealth. He giues vs health, and pleasure, and deliuerance in the time of danger; and as *Nathan said to David, 2 Sam. 12. 8. If all this were too little, he would yet giue vs more.* He giues *all things*. Next, hee giues abundantly: *richly*, as becomes the greatnesse of a King. Earthly Princes, and the greatest that liue, are faine to measure their gifts, because their store is not infinite; but, *Ephes. 2. 4. God is rich in mercy.* We reade of a Duke of Millan, that marrying his daughter to a sonne of England, he made a dinner of thirty courses, and, at euery course, gaue so many gifts, to euery guest at the table, as there were dishes in the course. This was rich and royall entertainment: but God giues more *richly*. Thirdly, he giues *freely*: he exchanges not with vs for any thing that he receiues at our hand againe, but he *giues*, that is to say, without any desert in vs, he conferres freely: for *He will haue mercy vpon whom he will haue mercy, and will shew compassion vpon whom he will shew compassion, Exod. 33. 19.* Therefore wicked and vnworthy men are rich, and great, and honourable; and the heathen that haue not knowne his Name, enioy great abundance. No man doth so; but hee that giues most can yet scarce be said to doe it *freely*, because though he receiue nothing againe in the same kinde, yet he hath thankses, and enioyes loue and pleasure from him hee gratifies; which God, in many doth not; and if any be thankfull and loue him, that also is his gift whereby he preuented and stirred him vp. *Amor Dei facit nos amabiles: Gods loue infused into vs makes vs such as he can loue.* Fourthly, hee giues effectually, *to enioy*, that no malice or enuy, of the deuill or man, can take away the benefit of his gift from vs. He giues it, and so giues it, that hee vpholds it to vs against losse and decay, and then giues vs comfort in it, and strength to it, to serue our turne. He giueth strength to our bread, warmnesse to our clothes, cheerefulness to our health, and securitie to our plentie. But there are yet two things more intended in the words. First, he giues vs *all things to vse and occupie*, and doe good with, to our *selues* and *others*: not to hoard and locke vp, and liue beside it in basenesse and penury; as if our house should bee like the den of a Wolfe, nothing butto cram and hide therein whatsoeuer wee lay hold on: for *Solomon saith, Eccl. 9. 7. Go eat thy bread and drink thy wine with ioy: that is, as the Chaldee Paraphrast expounds, Taste thy bread, thy selfe, cheerefully, and helpe the poore.* *Iob saith, 31. 18. He eat not his meat alone, but the poore grew vp with him, and the fleece of his sheepe warmed him.* This man was more than the sailor of his wealth to carry the keyes. Next, the meaning is, to enioy that we haue *well*, and vse it *lawfully*; not to bestow it as we list our selues, according to the corrupt lusts of our hearts, vpon the vanities and excesses of the world, but as becommeth the stewards of Gods gifts. For the rich man, in the Gospel, *Luk. 16. 19.* was no miser of his goods, but spent freely yvet for so much as he did it vpon excesse in apparell, and meate, and pleasures, he went to hell for it.



17 I cannot leaue this point thus, but must needs spend a little more time about it; and therefore I humbly beseech this honourable Audience to giue me leaue to deale freely and really. When God bestowed this abundance of wealth vpon the land, he neuer intended that it should be so abused, in prodigality and excelsse: Drinking, and dicing, and gaming, and apparell, consume the most part of many a mans estate; to say nothing of whoredome, and *suits at Law*, and other actions of prodigality. Many hundreds sell their land, which God gaue them to enioy, and destroy their estates, to maintaine these things: this is it that makes our gallants trudge so fast betwene the Broker and the Usurer. The excelsse of apparell is such, both in men and women, from the Lady to the milkmaid, that it should seeme they imagine, God gaue them their riches for nothing but to decke themselves. The walls of old *Babylon* might haue bene kept in reparaire with as little cost as our women are; and a Ladies head is sometime as rich as her husbands rent day. There is as much, possible, to be said of men. I haue little hope to controll it. When *Luther* beganne to preach against the Popes pardons, a friend of his came to him, and gaue him this counsell: *As good hold your tongue; the custome is so strong, you will doe no good; goe into your study and pray, Domine miserere nostri; and get you no anger.* The same you may say to me, for any hope of reformation that I see. And if some little restraint were intended, I make a question whether our Ladies, and citizens wiues, and some Preachers wiues among them too, would forbear to doe as the Dames of Rome did, when a motion was made to abridge them a little of their jewells and coaches: they flocked together and suffered no man to goe into the Senate house, till they had let him see their resolution. *Cato* might say his minde, but the women would haue their will. But the will and resolution of the best subiects in this land, be they women or men, shall not beare them out against the Almighty: who in his word hath controlled this excelsse, and by the Pastors of his Church in all ages condemned it even to hell; their painting, their nakednesse, their inconstancy in all fashions, their *adornes et laudas peliquas*: the instruments of dissolutenesse: their *corporeis lauit et coctum, viluuntur totis nudiis capulis*: as *Nazianzen* speaketh: *The sophistry of their lockes, turning their head into a stage for men to look at.* But this is nothing. Feare they not him that hath made heauen and earth, and hath throwne into sudden misery, and knockt downe before their eyes, as gallant as themselves, in the top of their pride? Feare they not sicknesse, disgrace, a loathsome age? O why art thou proud, O dust and vanitie? vile earth, stinch lapped vp in filth, magnified dung, gilded rottennesse, golden damnation? Doe you not consider (I will yet once more vrge the point, if peraduenture any piety, any remorse, any grace, any memory of Gods loue be left among vs) doe you not consider what hauocke ye make of Gods good gifts, that should be spent to better purposes; releeuing the poore, keeping house, paying of debts, bringing vp your children? Doe you neuer call to minde the preciousnesse of the time spent about these things, when scarce one houre in tweney foure and twentie is bestowed in humble prayer and true repentance vpon your knees, in your closet, vnto God? see you not what a banner you display of a vaine minde, that minds nothing but these trifles? how you confound all order and states, by going beyond your calling? what occasions of sinne and vncleannesse you offer to your selves and others? how you deface Gods workmanship, your bodies, as if hee made them vnperfect, and you would mend them? *Non cogitat vanitatem vniuersi, qui vniuersi vanitates cogit in eorum suam*: Such as hang vpon their thins the vanitie of all things; little remember the vanitie of euery thing. And so I come to the second principall part of my text.

18 Wherein the Apostle charges them touching the use of their riches, *To doe good, to be rich in good workes, ready to distribute, willing to communicate.* He admonisheth them of three points. First, the substance: *to doe good.* Secondly, the

the quantity, *to be rich in doing good*. Thirdly, the quality, *to be ready and willing to doe this*. Touching the first point, it is to be obserued, that our Apostle doth not particularly expresse and name any thing, as almes, or lending, or contributing this or that way; which yet they are bound vnto in expresse termes elsewhere; but onely in generall he bids them not withhold their riches, but *communicate and distribute* them, to all good purposes, and be good and godly as well as rich, yea abound in godlinesse as much as they doe in wealth and prosperity. The substance is, *doe good, distribute, communicate*, euery way: the first word imports all good, whatsoeuer belongs to a Christian life, piety, holinesse, iustice, integrity, religion, all godlinesse.\* The other two, *distribute* and *communicate*, that good which properly is expected from rich men, that none else can doe. The proper good of fire is to warme, the good of water is to wash and cleanse, the good of meat to feed, the good of physicke to cure; and the proper and speciall good of rich men is to helpe and releue by *communicating* and *distributing*, where there is want either among the poore, or in the Church, or in the Common-wealth. The which goodnesse our Apostle most wisely opposes against the manifold euill that they may doe. For a great man with his riches may doe much hurt: he may oppresse the State wherein he liues twenty waies; by ingrossing, by inhansing, by monopolies, by vsury: he may oppresse his enemy: peruert iustice: giue bad example: hinder religion: support heresie: beare out himselfe in any wickednesse (for, *A gift in the bosome peruerseth which way soeuer it goes.*) This is it that hath filled this Citie, and all the world with oppression, and bloodshed, and whoredome, and Atheisme, and Papistry, and blasphemy, that a great man may doe what he list; because his riches affoord him the meanes, and are a bush at his backe. This is it that makes the name of riches so odious in the Scripture, and rich folke so suspected in the world. And this is it that causes many a man to seeke after greatnesse, and authority, and place, and promotion, that he might be able to execute the lusts of his heart; as many loue to be mending the fire, not because they care for mending it, but because they would warme their fingers. From all this the Apostle reuokes vs to the *doing of good*. This is the substance,

19 The quantity is, *rich in good*: the quality, *ready and willing*. In which words he teacheth how to conditionate our distribution; there must be *Plenty* and *cheerfulnessse*. First, they must be rich and plentifull, as God hath beene to them. He giues *richly all things*, and expects that wee should distribute *richly* againe. This is done, when first we cast our eyes vpon all sorts of good that is to be done: the poore in extremity must be holpen: orphans and aged must be provided for: our poore friends that are behinde hand: prisoners, and distressed householders: young tradesmen that want stockes, must be thought on. We must be ready to helpe forward any publike good, Churches, high-waies, bridges decayed: and to contribute to any want. When publike contribution for the State is called for, God forbid any man should draw backe. All this belongs to *rich* distribution. Then we must doe it liberally, as our State will permit (for the Apostle bids not giue all away, but *communicate* part) and as we shall perceiue the necessitie to be; for God hath promised to *Multiply that we sow, and increase the fruits of our beneuolence*, 2. Cor. 9. 10. and therefore bids vs *sow abroad*, with a full hand like a seeds-man in a broad field, without feare; *The fruits of our liberality shall be increased*. For the *Lions suffer hunger, but they that seeke the Lord shall want nothing*. Psal. 34. Then thirdly, we must not be weary, Gal. 6. 9. but continue so long as wee haue any thing, and increase our bounty as God increaseth our store. We heare many rich complaine of hinderances they haue had, by sea, by debtors, by bad seruants; but I thinke he that hath distributed most, and giuen neuer so much away to good purposes, will not say he is at this day a penny poorer; but I can tell him it hath made him a pound richer. For as a State pollicke, sending Ligers abroad to lie in forren Kingdomes,

Kingdomes, doth thereby secure it selfe at home: so, that we disperse abroad, secures the rest at home: the prayers of them that are releued, and promises of God made to our liberality, and the fortifying of our conscience by well doing, shall make our wealth breed and multiply better than either vsury or misery. And as he bids be rich, so ready and willing also. *Rom. 12. 8. Let him that shewes mercy, doe it with cheerefulnesse:* and *2 Cor. 9. 9. Not grudgingly, or of necessity, for God loves a cheerefull giuer.* No man needs helpe alone, he needs also courage and cheerefulnesse; for want appalls the minde. Thy gift may releue his want, but thy louing countenance, and cheerefull words releue his minde. This, saith *Chrysostome*, is, *Duplex elemosyna, & quia damus, & quia hilariter damus: A double almes, when we giue both our hand, and our countenance.*

20 It may be now expected that I should say something to the City, and this faire audience therein, to moue them to the practise of this doctrine: which I would willingly doe, if I thought there were any necessity; but I readie in the Gospell, that when *Mary* had powred a costly ointment vpon our Saniours head, as he sat at supper, *Mat. 26. 13.* he promised that this she had done, should be spoken for a memoriall of her: and therefore what is done already, to my hand, and what our carping Popelings, that are alway barking about our almes and deeds of charity, may see with their eies, I will not blemish or ouershadow, with new exhortations. To call for more, as if nothing were done, is to vellecate that which is well done. I bid not the Sunne goe downe and withdraw his light, I bid it stand still in *Gibeon*, and stay his light. The testimonies of your readinesse to doe good, haue richly shewed themselves. If there bee any want, I doubt not but you are daily put in minde. The places prouided for the poore, for aged, for diseased, and such like purposes; the orphans brought vp; the prouision made for many poore Schollers in the Vniuersitie; the helpe lent to young beginners, and poore households; the money giuen to marry poore maids; the maintenance giuen for diuers Preachers in this Citie; and other distributions, are your crowne and your garland. Goe forward, and still bee plentifull in these good workes. What good like to this good? to feede the hungry, to cloath the naked, to provide for the miserable? Many a poore child is cast naked, by death and pouerty of friends, vpon the world; it weeps in want, and yet knowes not it owne misery: many a young man and woman in their want, are ready to fall into desperat courses: many an honest household doth all he is able, and yet ouercharged cannot rescue himselfe from secrete want, pinching debts, heavy sighs. O happy hand that helpes here, and happy abundance that supplies all this want: a poore childe by this meanes becomes an honest man, and sometimes a great ornament to his country: and the distressed are enabled either to overcome, or comfortably to beare their affliction. Make the picture of this Mercie in a table, and hang it in your houses: let it be a Virgin faire and lovely, her garments Greene and orient; a Crowne of gold vpon her head, the teares of compassion bolting at her eies, pite and ruth sitting in her face. Let her path be milke where she sets her foot: let plenty lie in her lap, and multitudes of people draw their breath from her. Let her giue sight to the blinde, and feet to the lame, and strength and comfort to the miserable. Let the earth giue her all his riches, and the heauens their influence. Let her make the Sunne to shine, the day to rise, the clouds to raine, the earth to be fruitfull. At her right hand place the Angels of heauen protecting, at her left hand all Gods mercies attending. Vnder her feet the deuill and couerousnesse. Let pride follow her in bands, let oppression, and enuy, and selfe love, and vnlawfull gaines, flie from her presence: and write vpon her breast, in golden letters, *O bona Charitas, alumnus cali, coquina soli, heres vite, medicina mortis, & bona Charitas.*

21 Let me yet put you in minde of some things that possible might be mended. The common prisons of this Citie, they say, are the dens of much mischief;

chiefe;



chiefe: some that haue long lien in them set vp a schoole of wickednesse, and teach therest impudency. So that which is Gods ordinance for reformation, becomes a meane to bring them to further naughtinesse. It were a worke inferior to no other, if they were continually and ordinarily visited by godly Preachers appointed thereunto, that should preach vnto them, catechise them, and see their order, and make relation thereof to the Magistrate. Besides, such prisons as haue Iesuities and Romish Seminaries in them, are daily visited by Recusants, who bring their friends with them for conference. And so by that meane they are seduced, and others confirmed in Papistry: Popish bookes are scattered abroad, and more hurt is done in the prison (notwithstanding the care of the Magistrate) than abroad. They which are in authoritie can tell how to order them better than I; but it were much good to Religion if that generation were a little more restrained. *The King of Mesb*, sometime in Ireland, vpon an occasion not much vnlike this, *asked one how certaine noisome birds that came flying into the realme, and bred there, might be destroyed*; who answered him, *Nidos eorum ubique destruedos: The way to berid of them, was to destroy their nests*. If you will shew any zeale in rooting out Papistry, and desire to rid the City of it; the nests and cages where the Iesuities and Masse-Priests are shut vp, and breed, must be looked vnto: both priuate houses, and the common prisons, where these vnclane birds are better entertained, than honest men, and truer subjects.

22 And whereas subsidies, and loanes of mony, and other taxations when need is, are part of those duties whereby the goods and wealth of the subiect is communicated to the State; let me say something of that too. It is a thing that we should readily yeeld to. A good King is no burden to his State, if it be considered that whatsoeuer the stomacke receiues from the mouth, is for the benefit of the whole body. The Magistrate is *eyes to the blinde, feet to the lame, father to the poore, watchman to the common wealth*, *Iob. 29. 15.* whiles priuate men sit in rest, without care or feare of the enemy; which hee cannot be, without these things. It is reported that the principall cause of the losse of the Greeke Empire, by the late conquest which the Turke made of the famous Constantinople, was the churlishnesse of the subiect toward their Emperour: the siege was foreseene, and motions were made for contribution toward the repaire of the walls, and certaine military charges, but the subiect drew backe, and pleaded want vntill it was too late, and the Citie lost: what time the Turke entring, and finding so much wealth in priuate mens houses, amazed, lift vp his hands to Heauen, and asked what they meant that had so much wealth, to suffer themselves to be thus destroyed, onely for want of vsing it. When I remember the benefits that God gaue vs when he brought his Maiesty in, and his rare constancy in maintaining Religion, and exposing himselfe and his children to the fury of the deuill and his Agents, for our sakes; and when I thinke vpon the liberty that the Gospell and Iustice obtaine vnder him; and when I reade, now and then, in my bookes, of the vast and wofull confusion that many a people liues in, in comparison of vs, I wish that in lieu hereof his gracious Highnesse, as long as he liues might receiue all contentment from vs againe. For all wise men know that the welfare of Kingdomes flowes from the goodness of the King. And therefore his Maiesty is worthy of all hee hath, and more, and we may with comfort contribute to his charges that we doe, and if it were more. And so I come to the last part.

23 Wherein he admonishes touching the end why rich men must doe all this, and the state whereto they shall rise thereby: *That they may lay vp in store, for themselves, a good foundation against the time to come; that they may lay hold vpon eternall life*. The meaning is, that this is the way to bring themselves to eternall happinesse; for God is righteous, and will reward vnto euery man that he well doth. *Gen. 4. If thou doe well, shalt thou not be rewarded?* Hee would haue

haue no man thinke that God will recompence euill for welldoing, or forget mercy and compassion. *Deum reddit: bona pro bonis, quia bonus est; mala pro malis, quia iustus est; bona pro malis, quia bonus & iustus est; tantum non reddit mala pro bonis, quia iniustus non est:* saies Augustine. God renders good things for good, for he is good; euill things for euill, for he is iust; good things for euill, because he is good, and iust: only hee rewards not euill for good, because he is not vniust. And the way to recouer this reward is to be rich in the worke of the Lord, 1. Cor. 15. For by this meanes an entrance into the euermlasting Kingdome shall be richly ministred vnto vs, *diuisio imperij ad n.* In stead of these riches we shall be rewarded according to Gods riches. *Aeterna aeternus tribuit, mortalia confert mortalibus, diuina Deus, peritura caducius:* saies Prudentius.

24 This promise auouches three things. First, that there is a time to come, an eternall life. For many rich are so besotted with the present time of this life, that they thinke there is no other, or if there be, yet they desire it not, but abandon themselues ouer to the present. Thus the rich man, Luke 12, I will say to my sould, *Thou hast much goods laied vp for many yeeres: linc at ease, take thy pleasure:* and Psal. 17. David mentioneth some whose Portion is in this life, that is, which lookt no further: but our Apostle propounds vnto them the time to come, whereof it stands euery man in hand to haue regard: for as the tree falls so it lies, saies Solomon, Eccles. 11. Secondly, he affirms the foundation of eternity to be laid here, that all such as will enioy the life to come, lay hold vpon it in this life. There is no question of this point. For Abraham tels the rich man, being in hell torments: *Remember that thou, in thy life time, receivdest thy pleasures; and likewise Lazarus paine: therefore he is glorified, and thou tormented.* And the Apostle requiring them to lay a good foundation, implies that the state of the next life follows the state of this, as the vpper building follows the foundation. If we liue well, that is a good foundation; if wickedly and disobediently, that is a bad foundation. For, Iob 4. *They that plow iniquity, and sow wickednesse, shall reape the same.* This life is the field wherein he must sow that will reape: the Vineyard wherein he must labour that will receiue wages: the race wherein he must runne that will be crowned: the mart time wherein he must occupy his talent that will be a gainer: the warfare wherein he must fight valiantly that will be rewarded. Iob 9. *The night approaches wherein no man can worke.* Thirdly, he affirms, that as there is a time and a life to come, the foundation wherof is to be laid in this life: so humility of minde, and mercy, and goodnesse, and readinesse in distributing, is the way to apprehend it, and come vnto it: and all rich men thereby haue readie and infallible way vnto saluation. So saith Saint Iohn, 1 Epist. 3. 24. *By this we know, we are translated from death to life, if we loue our brethren.* And therefore our Sauour, Luk. 16. bids, *Make you friends with your riches, that they (your friends by exhibiting your almes) may receiue (and make way for you to enter) into euermlasting habitations.* But, of all other, the 25. of Matthew shewes this most plainly: where our blessed Sauour shall say at the day of iudgement, to the godly, *Come ye blessed, &c.* And this is the reason why almes, and mercy, and all good workes, are so commended in the Scripture, and in the Fathers, and haue those high circles given vnto them, because they are the things which God hath appointed vs to walke in for the working out of our saluation.

25 For the better vnderstanding of which point, and that you may see the venome which the Church of Rome hath put into the doctrine of almes, and all good workes; you must note, that for the bringing man to heauen and happinesse, two things must be done: First, Gods iustice must be satisfied, and the price be paid, which man, through his sinne, owes to God. For God hauing given the Law for man to keepe intirely, in thought, word, and deed; and man hauing broken this Law, by his sinne; the iustice of God is such, that he cannot, now, be faued, till the price be paid for this sinne, and a iust and full satisfaction

faction be made to God for the breach of this law: the which no man can doe by almes, or prayers, or any good workes; but by faith in Christ, whose death and obedience alone iustificth from the law. But then, secondly, when Christ our Sauour hath reconciled vs to his Father, and eleuated vs into a new state, that our sinnes are pardoned; and obtained for vs the gift of eternall life: yet still we must performe the conditions, and walke the way prescribed in the Gospell. As if the King freely, without desert of mine, at the mediation of another, giue me a place about him, and neuer so much right vnto it; yet I am bound, if I will enioy it, to come vnto him, and doe the things that the place requirerth: and if he giue me a tree growing in his Forrest, this his gift ties me to bee at cost to cut it downe, and bring it home, if I will haue it: and when I haue done, I cannot brag that by my comming and seruice, I merited the place; or by my cost in carrying the tree, made my selfe worthy of the tree; as the Iesuites speake of their workes: but onely my deed is the way that leads to the fruition of that which is freely giuen me. And there cannot be produced a place in all the Scripture, nor a sentence in all the Fathers, which extend our workes any further, or make them exceed the latitude of a meere condition, or way, whereby we walke to that, which not themselves, but the blood of Christ, hath deserued. The Prophet *David* was a holy man, and mercifull to the poore, yet when he comes to the point of meriting, *Psalm 143.* he desires God, *Not to enter into iudgement with him; for no flesh is righteous in his sight.* And, that which might giue an end to this controuersie for euer, *Apost. 4. 10.* we reade the foure and twenty Elders had Crownes upon their heads, but yet when they came into the presence of God, to worship him, *They cast them downe before his Throne, and cried, Thou alone art worthy.* Againe, within the same latitude of our workes, the Apostle saith, that thereby, *We lay hold vpon eternall life;* because as they are the way, so they giue confidence and assurance to the conscience, and lay, through hope, the ground of saluation in our minde. For as hee that keepes the way, is sure to come to the end; so he that perseueres in the way of a good life, is sure to come to eternall life, and hath confidence, not because he thinkes his workes are worthy, or deserue it, but because he knowes they are the way. *1. Ioh. 3. If our heart condemne vs not, we haue confidence toward God.* Saint *Ierome* writes of *Hilarie*, a holy man, that when he died, and felt a motion of feare, he checkt himselfe; *Egrederet anima mea, egredere; quid times? Septuaginta prope annis seruisti Christo, & iam times? March on my soule, and set forward willingly: why fearest thou? these seventy yeeres thou hast serued God, and wilt thou be now afraid?* For as in a clocke, the finger makes not the clocke to goe, but the clocke it; and yet it shewes how the clocke goes within: so our workes. And as, after a long sicknesse, when a man feels his stomacke come, his strength, and sleepe to amend, and his fits to abate; hee beginneth to conceiue certaine hope of life: euen so our workes are the signes of our election; and the fore-runners of saluation, whereby we lay hold on it by hope and faith; and walke toward it. This is the Apostles meaning.

26 Let vs come to some application of it, and so end. When the foundation of eternall happinesse is to be laid in this world, by liuing godly; and such as will enioy heauen must lay hold vpon it in this life; they much forget themselves, that, by liuing in sinne and wickednesse, lay the foundation of their owne destruction. For *Iob* saith of every wicked man, *20. 11. that His bones shall be filled with his sinne, and it shall couch downe with him in the dust;* and *1. Ioh. 3. 8. Let no man deceiue you with vaine words; he that doth wickedly is a wicked man, and of the deuill.* Every man thinkes to haue eternall life, and yet few lay any foundation for it. If euer it were a time to cry out of sinne, this is it, wherein the Preachers may say with the Angell in *Zach. 1. Wee haue gone thorow the world, and beheld all the world sitteth still, and is at rest.* And it cannot be said of vs, as it was of the Amorites, that *Their wickednesse is not yet compleat:*

Gen.



*Gen. 15.* For we see sin to be of that elevation, that there is scarce left any room for the mercy of God to helpe vs. There are foure things that shew sinne to bee compleat, and nothing wanting but the terrible iudgements of God to be daily looked for. First, when the sinnes are great, like the sinnes of the Gentiles, Atheisme, Whoredome, Sodomy, Bloudshed, Oppression. These are crying sinnes, and there are no greater. Secondly, when they are so generall that all sorts are wrapt in them. In Sodome there were not *Ten good men*, *Gen. 18.* but *round about, from the young to the old*, they followed wickednesse, *Gen. 19.* and *Gen. 6. 12.* *All flesh had corrupted their way upon the earth.* Thirdly, when it is done openly without shame or feare. *Esay 3. 9.* *Their countenance testifieth against them; they shew their sinnes like Sodome, they hide them not; like Absolon that Lay with his fathers concubines in the sight of all Israel,* *2 Sam. 16. 22.* Fourthly, when it refuseth all admonition and reformation, and no Preaching can beat it downe: like the old world, that an hundred yeeres together, all the while the Arke was in making, despised the preaching of *Noah*: and like *Babylon*, *Ier. 51. 9.* *We would haue cured Babel, but shee could not be healed.* The sinners of England are of this size. Let it bee written with a pen of iron, and the point of a Diamond, *Ier. 17. 1.* No sinne so great but it is among vs; and that which is greater than the greatest, the greatest sinnes are, many times, either least punished, or not at all. And the course of sinne is so generall, that he begins to be counted very precise that will not sweare and swagger with the worst. But if any man cleaue, a little more than ordinary, to Religion, that scarce sures with the ciuillie of our time. And our sinnes are so open, that I must say with *Bernard*; *They are become the fable of the world*: that if wee should not speake of them, every man might call vs the grossest dissemblers of the world. *Would God the Noahs of our time had left vs any peece of a garment to couer them.* Neither will they endure reproofe, but are iustified, and affront the Pulpit, that the greatest Bishop in the kingdome shall bee censured if hee deale with them. Yea the torrent of these things is so strong, that it seemes manifestly to tend to the dissolution of all humane societie. Three things maine societie, Religion, Iustice, and Order. Religion is pitifully violated by Atheisme, Blasphemy, Heresie, horrible Profanenesse. The Stages now in this City, woe is mee that I should haue to see it, tolle the Scripture phrase as commonly, as they doe their Tobacco in their bawdy houses. Iustice is destroyed by oppression, rapine, bribery, extortion, partialitie. That of the Prophet, *Esay 59.* is verified: *Iudgement is turned backward, and Iustice stands aloofe: for truth is fallen in the street, and equitie cannot goe.* O the pittie of God! If truth had fallen in the desert, it had bene no maruell: but that it shall fall in the street, where so many goe vp and downe, and none to helpe it vp; and he so wounded with the fall that it should bee lamed, no vprightnesse, no plaine dealing, no truth among men; this is lamentable. Gouvernment and order is profaned by contention, by contemning the Magistrate, by whoredome, incest, Sodomy, pride, drunkennesse. These things are too manifest: and all that are guilty must make account, when they haue runne their race, that there is a heauen and a God, whom it will be a wofull thing to lose for the base pleasures of this world. And in this passage I value all men alike, of what cloth soeuer his coat be made: hee that laies the foundation with fire-works, must looke, in the end, to be blowne vp. The great Nobleman, that thinkes God hath made him greater than others, for no purpose but that he might be bolder to sinne, than others: the wealthy Gentlemen that turne towntes into sheepe-walkes; sell Benefices for ready money; contriue hospitality into the narrow roomes of a poore lodging taken vp in the Citie; that subuert the strength of the land by vnreasonable renting the tenants: the Iudge that takes bribes, that iudges for fauour, that vpon the bench makes lawes, and iustice, and religion, stoopes to his lust; the Lawyer that pleads against the right, leads lurie  
into

into periury: spends Sabbath after Sabbath among clients, openly defying God to his face thereby, and protesting that he loues his fee better than Gods ordinance: the sharking Officer that receiues bribes, and spares neither the King nor the subiect, but sucks from them both what he can; and the Clergie man too that failes, either in life or teaching, or labours not effectually to feed the flocke whereof the holy Ghost hath made him Ouerseer: for all that are such as these, and all whatsoever that lay the foundation of sinne, must needs build vpon condemnation. And albeit my words may worke no great impression, yetafore any man can deny this to be true, he must turne Atheist, and bee certaine that my Text, and all Scripture, is false; and that there is no God, nor heauen, nor hell torments. A hard point to settle in the minde; yet if it be not so, all that liue in this vngodly sort shall perish eternally. For God in the Scripture hath said it, and all the holy men, from the beginning of the world to this day, haue beleued it.

27 The seruants of Christ, who by their obedience glorifie his Name, shall doe otherwise: whom againe and againe I exhort to goe forward in laying hold vpon this eternitie: let no rediousnesse of time or labour weary you; let not the snares of this present world intrap you, but looking on Iesus Christ the Author and Captaine of our faith, runne with patience the race that is set before you, that the sense and loue of this present world rob you not of the hope of the world to come. Looke vpon those, who, in all ages, haue taken this course: the Prophets and Patriarkes, Apostles, and Christians in times past, and as wise and noble spirits as euer liued; whom this world could neuer deceiue, the pleasures thereof could not surprise them, nor all the greatnesse therein transport them; they only attended vpon God & the good which he set before their eyes: they trampled vnder their feet all that, whatsoever it were, that could not be vsed with godlinesse. They liued iustly, soberly, charitably, chastly, vprightly among all men: they called vpon God, were zealous for his word, sought not themselves, but the common good of Church and State, and onely inquired how they might glorifie his Name that so mercifully redeemed them with his blood. Methinks I see them mounting themselves aboue the clouds, and trampling vnder their feet, all the vanities of this world; and with their hands waisting vs toward them, and calling aloud vpon vs to follow them, and hasten away, that the loue of riches, and pleasure, and ease, and security, intercept vs not: They are gone before vs, and being crowned, liue in the ioyfull society of holy Angels and the blessed Trinitie, where the chiefe of their ioy is, that they are deliuered from this wretched world. O happy life that shall neuer see death, nor heare any more the temptations of this wicked world: that shall lay all these things at our feet, and shew vs him that hath conquered them: where all this riches, and power, and greatnesse, and abundance, and pleasure, and euery worldly ioy, shall haue no vse; but God himselfe shall be all in all; and such as haue renounced these things, or conuerted them to the seruice of God, shall for gold haue immortalitie, and for the pleasure of sinne reape ioy and eternitie with God for euer: and that happinesse which the soule of man either most desires, or is most capable of. The fruition of God shall be their meat and drink; the glory conferred vpon them shall be their apparell; their delight, the society of men and Angels; the ioy of their heart, the depth of eternitie. And now, O Lord our God, the mercifull Father of all that seek thee, inspire our hearts, put backe the world, the deuill, and the flesh from vs. Ioyneys to thy selfe now in this life by grace, and then in that life by glory for Christsake; to whom with the holy Ghost, in the vnities of the Trinitie, three persons, and one immortall God, bee rendred all honour, and glorie, and thanksgiving, now and for euermore. Amen.

F I N I S.

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